

RECEIVED

JUN 16 1901

Mr. Speer,

Robert E. Speer.

Frank Eakin
Glenfield,
Pennsylvania.

Will you kindly advise me through your department in "The Times" what course of Bible study you would consider best take up with a class of about a dozen young men, ranging in age from 18 to 25. They are bright, keen fellows, but for the most part quite ignorant with regard to the Bible and inclined to drift away from church influences. I am their pastor and expect to teach the class myself.

I should like to have suggestions also as to mission study books which would be most likely to appeal to such young men.

Send to the International Com. of the Geneva, one Essay to read each for the printed book into their description. From these you will be able to make a better selection than what I have not known you have to you do. You might get also McLoughlin's "a Bible Study" published by the Union Press, Boston, for twenty five cents and examine a catalogue of studies for boys published by the Graduate Sch. Dept. of Phila.

The New Education. Document, 156 5th Ave. N.Y.C. might be of help to you. I have a list of courses of mission study for boys men, and accompanying help. Express food over for your use.

Medicine to order a the woman A report the two best for this range

Inquiry { I should like to have suggestions also as to Mission study likely to appeal to young men 18 to 25. They are bright the most part quite ignorant with regard to the Bible and church influences. I am their pastor and expect to

Mr. Spurr { The Missionary Education Movement, 156 Fifth Ave. N
Answer { a list of available courses of mission study for young men
Especially good ones for your use might be ~~found at the~~

- ~~Courses~~ - Why & How of Foreign Missions - ^{by} Brown *
- Reading - Breaking Down Chinese Walls - Casford.
- ~~Courses~~ - The New Era in Asia - ^{by} Eddy. *
- The Emergency in China - ^{by} Platt. *
- Reading - The Vanguard - Gale.
- " Jungle Folk of West Africa - Milligan.

RECEIVED

JUN 11 1913

Mr. Speer.

Mr. Robert E. Speer: (Miss) Louisa C. Blair,
1 A West Grace street,
Richmond, Virginia.

May 31, 1913.

Will you very kindly publish a list of interesting books for Sunday reading for a boy of seventeen. The lad in question has not had, most of his life, the benefits of Christian training. On Sunday he reads the newspaper and the current magazines only. The few columns in the religious papers that appeal to his interest, occupy but a very short part of the day. By church going and family prayers, we are trying to bring him within a circle of higher interests, as well as by our private prayers; but I think we should be able to find for him, as aids, stimulating reading on christian subjects. I shall be most grateful for your valuable aid. L.C.B.

~~Pyle, New York~~

Box of seventeen books just as much as one of forty. But the following are books which have interested boys of seventeen and have enjoyed by them as Sunday reading and very probably they can interest you too:

Pyle, New York

Completed by your library

The Schomberg, Cotta Family.

Yarick, New York Trade Press.

(All the checked books in accompanying paper)

(over)

Spenser & Knightly Salding
 " War Memoirs of an Army Chaplain
 Tassar St. Trinidade
 Stiphant Bob, son of Battle
 Stodgers When the King Came
 Bradshaw John Doone
 Job The Vanguard
 Welsh John Gentlemen
 Barron The Biss in Spain
 Mackay, J. Gordon & his Lutes
 Stecher Trip of Christ
 Bullen The Cruise of the Cachalot
 " With Christ at Sea
 Lyle a Book of Discovery
 Stanley How I found Livingston

I have made up a very miscellaneous list in the hope that if an 1/2
 of book will not catch him another way.

BURTON, MARGARET E. *The Education of Women in China.* \$1.25.

The author of this scholarly study of the Chinese woman and education is the daughter of Prof. Ernest E. Burton, of the University of Chicago. The work is probably the most thorough study of an important phase of the educational development in the world's most populous country that has appeared.

ROSS, EDWARD ALSWORTH. *The Changing Chinese.* \$2.40.

An interesting and illuminating study of the social and political phases of Chinese life. Best book on the subject.

SMITH, ARTHUR H. *The Uplift of China.* Revised Edition. 50 cents.

The best brief book on China, outlining the resources of the country, the social and religious life of the people, and the progress of mission work.

SMITH, ARTHUR H. *Village Life in China.* \$2.00.

Informal sociological studies of the North China village, its institutions, usages, public characters, and family life, with a chapter on Christianity's task in its regeneration.

CITY

ADDAMS, JANE. *A New Conscience and an Ancient Evil.* \$1.00.

Absolutely frank in its judgments, of the social evil and the white slave traffic, and startling in its revelations. Judicious in its statements and sympathetic in its viewpoint.

HADLEY, S. H. *Down in Water Street.* \$1.00.

Largely a biographical sketch of work in the famous rescue mission founded by Jerry McAuley.

KELLY, MYRA. *Little Citizens.* 50 cents.

Short, spicy stories of a roomful of small children assembled in lower New York from many nations, whose devotion to their teacher equals that enjoyed by any missionary. With tactful adjustment of surprising racial complications she advances her young charges toward American citizenship.

RIIS, JACOB A. *How the Other Half Lives.* \$1.25.

Presents facts that every one should know. Written by a well-known and sympathetic student of social questions.

STRONG, JOSIAH. *The Challenge of the City.* 50 cents.

A brief, comprehensive survey of the relation of the Christian Church to the twentieth century city. Dr. Strong is a recognized authority on the subject.

COUNTRY CHURCH

BEARD, A. J. *The Story of John Frederic Oberlin.* \$1.25.

An inspiring and prophetic illustration, taken from northern France a century and a half ago, of the possibilities of constructive service in rural communities.

BUTTERFIELD, KENYON L. *The Country Church and the Rural Problem.* \$1.00.

This book outlines very clearly the problem and the task of the country church, and suggests not only the solution of the problem, but gives most inspiringly the call and the opportunity of the country parish.

WILSON, WARREN H. *The Church of the Open Country.* 50 cents.

The most thorough discussion of the Church in its relation to the rural community. The author is a trained sociologist. His conclusions are based upon experience, as a pastor, and on extensive investigation in all sections of the country.

CUBA AND PORTO RICO

BLYTHE, MARION. *An American Bride in Porto Rico.* \$1.00.

The story is very pleasant and very human. In her bravery and courage, in her wit and merriment, the bride reminds one somewhat of "The Lady of the Decoration." This similarity adds, however, rather than detracts from the charm of the book.

GROSE, HOWARD B. *Advance in the Antilles.* 50 cents.

A painstaking statement of the new era that has dawned for Cuba and Porto Rico with their religious and civil relationship, and the opportunity of the United States for missionary work in the islands.

FRONTIER

✓ CONNOR, RALPH. *The Sky Pilot.* 50 cents.

Gwen, the human embodiment of the spirit of the canyon, is thrown from her pony and crippled for life. The Sky Pilot, by his radiant Christian character, shows her the way to triumph over her bitter disappointment, so that she in turn becomes a ministering spirit to others.

✓ CONNOR, RALPH. *Black Rock.* Popular Edition. 50 cents.

In the environment of a Canadian lumber camp, among its characteristic men of brawn and lawlessness, live and work a noble man and woman, who by the reality of their Christian character help transform the community and the life of its people.

Everyland Quarterly

50 yrs.

Thirteen to Sixteen Years

BARNES, IRENE H. *Pip and Co.* 60 cents. **CHINA**

Pip became interested in missions through his brother, a sailor, who had been in China. The sailor brother rescues a delicate lad of wealthy parents, and Pip and the invalid hoy organize the China Missionary Company, Limited. The book has several exciting incidents and a capital climax.

FAHS, SOPHIA LYON. *Uganda's White Man of Work.* 50 cents. **AFRICA**

The most fascinating missionary biography on Africa published for boys and girls. Well illustrated and adapted for class use.

✓ FARIS, JOHN T. *Winning the Oregon Country.* 50 cents. **FRONTIER**

Stirring tales for boys and girls of the pilgrimage of Indians seeking the White Man's Book of Heaven, the answering journeys of Lee and Whitman, and the final conquest of the Northwest.

HALL, KATHARINE STANLEY. *Children at Play in Many Lands.* 75 cents. **GENERAL**

Describes vividly the games played by children in many lands. Many of the games are illustrated by line cuts, and directions are given for costumes so that the games may be reproduced. Perhaps the most unique missionary hook published.

HUBBARD, ETHEL D. *Under Marching Orders.* 50 cents. **CHINA**

The story of an American girl who obeyed orders from her Commander and served him heroically in China.

✓ KEITH, MARIAN. *The Black-Bearded Barbarian.* 50 cents.

The life story of George Leslie Mackay, of Formosa, for intermediates. Well written; full of thrilling, heroic adventure.

✓ LEE, YAN PHOU. *When I Was a Boy in China.* 75 cents.

Written by a native Chinese, setting forth Chinese life in contrast with life in America. An exceedingly interesting volume. Well worth reading.

McDONALD, ETTA BLAISDELL, and DALRYMPLE, JULIA. *Umé San in Japan.* 60 cents. **JAPAN**

A picture of the life of a Japanese family. We follow little Umé San at play with her dolls, through the parks to admire the cherry blossoms, to feed the goldfish and doves, and participate with her in the children's festivals. Illustrated with half-tones from photographs.

✓ MATHEWS, BASIL. *Livingstone the Pathfinder.* 50 cents. **AFRICA**

This life of David Livingstone will place the great missionary in the list of favorite knights of adventure. The author has succeeded admirably in telling his hero story in a way to hold the interest and arouse the enthusiasm of adolescent boys and girls.

✓ The who made his - Barnes
4 few leaving
Barnes

5

David Livingstone
life of Livingstone
Barnes

Adult

AFRICA

HORNE, C. SILVESTER. *David Livingstone*. 50 cents.

This popular biography, written for the celebration of the Livingstone centenary, is of compelling interest. The author's insight into the essential elements of the missionary explorer's character, and his restraint in the selection of material make this preeminent among the briefer biographies of Livingstone.

MILLIGAN, ROBERT H. *The Fetish Folk of West Africa*. \$1.50.

An attempt to exhibit the humanity of the African, to reveal the interior world of the African, his mental habits and beliefs. The presentation of fetishism and folk-lore makes it a helpful book.

NAYLOR, WILSON S. *Daybreak in the Dark Continent*. Revised edition. 50 cents.

Written after extensive travel and systematic study. Best brief and comprehensive survey.

BIBLE

BASHFORD, JAMES W. *God's Missionary Plan for the World*. 75 cents.

A suggestive statement of the Divine providence in missions, largely based on the teaching of Scripture.

HORTON, ROBERT F. *The Bible a Missionary Book*. \$1.00.

A study of the missionary teachings of the Scripture, chiefly of the Old Testament, from the modern viewpoint.

WATSON, CHARLES R. *God's Plan for World Redemption*. 50 cents.

An outline study of the Bible and missions, arranged for a series of eight studies. Suggestive and helpful.

BURMA

BUNKER, ALONZO. *Soo Thah: A Tale of the Making of the Karen Nation*. \$1.00.

A true story by a veteran missionary to Burma, giving a graphic view of the daily life of the heathen hillmen, the entrance of the gospel, and its transforming results.

CHINA

BROWN, ARTHUR J. *The Chinese Revolution*. 75 cents.

A splendid review of the present situation in China; treats of the economic, social, educational, and religious changes ushering in China's new day.

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JUN 9 1912

Mr. Speer

Mr. Robert E. Speer:

Miss Mary C. Sweet,
637 Farmington Avenue,
Hartford, Conn.

May I ask you to tell me a little about what is commonly called the New Thought movement? I have a friend who is deeply interested in it, attends lectures on the subject, believes in mental healing, etc. But when I question her as to the teachings of this movement she seems hazy. She does say it demands a belief in the doctrine of Reincarnation, mental healing, the universal brotherhood of man, etc. What I would like to know is: are its teachings anti-Christian? Does the New Testament contain any teaching for or against the doctrine of Reincarnation? What place does it give Christ in its creed? My friend says it does not interfere at all in the faith or belief of members of the different denominations, but is simply a help whereby one may be enabled to receive the most help from one's religion. Is it a religion or a system of healing or does it embrace both?

I should be deeply grateful for an expression of your valued opinion. M.C.S.

"The New Thought Movement" is a very hazy phrase. There are extreme
"New Thought" people who believe that the universe is made of thought and
matter and also make thought the only reality. To be sure this is a
very ancient philosophical idea but many philosophers have held it as
a theory but have never acted upon it as a real principle and have
of the New Thought people. Others, such as a woman I met at the

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SEP 1 1913
J. R. Speer

REC Mr. Robert E. Speer:

C. H. Snider,
Conway, South Carolina.
September 1, 1913.

"There seems to be at this time a "craze" among the farmers all over the eastern part of South Carolina, in the matter of raising tobacco on their farms. It is a money crop; one farmer having this year received \$1,900.00 as the proceeds from his five-acre crop of tobacco.

"To my mind, a Christian should not engage himself in the raising of tobacco, also he should not use it in any shape or form; for reasons too well known.

"Tobacco is one thing that could be dispensed with and the human race would profit wonderfully by it being extinct. There are no benefits derived from the use of it, but on the other hand I believe that no one can use it without it injuring his body and mind to a certain degree.

"I dislike to see a Christian have anything to do with it, and much more do I hate to see a minister of the gospel chewing, smoking and thereby setting the example for others. These are my views on the subject, and while some of my friends think I am a "crank" on the subject I believe that I am absolutely right. I have never used tobacco in any shape or form. I shall be glad for you to let me have your views on the subject." C.H.S.

Thousands of good men — to women (W. M. M. G. 1826)

The tobacco habit is a definitely consuming habit — expensive (1826)

Tobacco smoking is also injurious to health. Dr. S. M. M. in his little book, "Bad Habits in the Field of Physical Practice", which you should read,

1/2 [unclear]

Justin — "Abbas" (p. 111)

I have never heard — person (p. 112 p. 1)

Mr. Robert E. Speer:

Cyrus E. Secrest,

3612 Mapledale Avenue, S.W.,
Cleveland, Ohio.

What have you to say to a young man who is in deep trouble over a very peculiar and embarrassing difficulty in life? I have a peculiar affliction of offending people by my embarrassment and conscious contact with those whom I meet daily. I have been connected with the church for a good many years and have had the experience of the spiritual horizon being cleared of many troublesome difficulties - things that I could not see through at all. A multitude of things have been removed by grace and mercy from a loving heavenly Father. Now I am hedged in by this most distracting and humiliating experience.

I am engaged in a secular position in the city. My health is not vigorous. My religious surroundings are not encouraging. But I want to tell you also that I have felt a call to the ministry for a long time. The call does not come with exact definiteness unless I should say that I feel I should take up religious work and that the line of suggestion swings to the ministry.

But again, do you think a person might be mistaken in a call to a life work? This comes with such persistency and yet quietly that I feel that there can not be mistake. I have felt myself unfit and unworthy to proceed and this together with obstacles placed deftly by Satan have held me back. Adding that the flesh is weak I think that you can get a fair idea of the situation that I face.

I have no desire to go into sin. The immorality that is so common in the world to-day I shun. There are higher and firmer Christian experiences for me I am certain. I do not believe that morality will by any means save a person from the awfulness of Satan's power.

Would you be so kind as to consider this singular experience and give a word of encouragement when the way looks

It is not the policy of the Sunday School Times to admit political discussions to the paper but it allows here a candid reply to this correspondent. It is not denied that the agitation carried on by the Prohibition Party has done good but

1. The wide extent of "dry" territory in the U.S. has not been won by the Prohibition Party. Most of this area has been made "dry" by the vote of one or the other of the old parties, or by a combination of votes ⁱⁿ in both of them who yet did not form a new political party. It is evident, accordingly, that a Prohibition Party is not necessary to accomplish prohibition.

2. The effort to make a political Prohibition Party predominant and to effect prohibition by its success is a slow way to accomplish the end. Such a party is not in the ascendency in a single state of the Union and its growth does not encourage the hope that it will be. The limitations of the liquor traffic cannot wait for the triumph of the Prohibition Party.

3. The Prohibition Party is not merely a Prohibition Party. It does not and cannot confine itself to that issue. Its platform covers all the political issues of the day. We are not asked, accordingly, to array ourselves on the liquor problem by joining the Prohibition Party, but to adopt a political policy of which prohibition is only one of the issues.

4. The Prohibition Party has not enlisted and for many reasons will not be able to enlist in its ranks the men best able to handle the difficult problems of ^{domestic} government and international relationship. It has been marked by a great and worthy religious fervor, but not by great capacity nor by the soundest judgment.

5. Men who believe in curtailing and extirpating the saloon and the liquor traffic can accomplish more as a body of voters moving from party to party as they see they can effect this end than as a separate political faction pursuing the present policy of the Prohibition Party, which is to seek control of the whole machinery of government and the control of all political administration.

repts:

At the Market.

Therapy has in America ~~at present~~ ^{now} ~~is~~ with ~~many~~ ^{people} simply a
 feeling, gets a deeper religious experience. ~~So~~ ^{It} ~~is~~ ^{not} ~~to~~ ^{be} ~~seen~~ ^{as}
 going ~~into~~ ^{with} it. When it is not that and a ~~group~~ ^{group} gets these
 divine revelations through letters and men. ~~Just~~ ^{Just} ~~you~~ ^{you} ~~don't~~ ^{don't} ~~it~~ ^{it} ~~has~~
 invariably men into ~~unpleasant~~ ^{unpleasant} a ~~very~~ ^{very} ~~depression~~ ^{depression} ~~to~~ ^{to} ~~attention~~ ^{attention} ~~of~~
~~the~~ ^{the} ~~illuminated~~ ^{illuminated} ~~work~~ ^{work} ~~you~~ ^{you} ~~might~~ ^{might} ~~read~~ ^{read}.

(~~going~~ ^{books} ~~to~~ ^{to} ~~buy~~ ^{buy} ~~from~~ ^{from} ~~Simon~~ ^{Simon} ~~and~~ ^{and} ~~Schuster~~ ^{Schuster})

2. The plan to begin is in the home ~~with~~ ^{with} people. My ~~name~~ ^{name} ~~to~~ ^{to} ~~let~~ ^{let} ~~it~~
 look ~~like~~ ^{like} ~~their~~ ^{their} ~~own~~ ^{own} ~~children~~ ^{children} - and make home more attractive to them
 than ~~have~~ ^{have} ~~balls~~ ^{balls} and ~~the~~ ^{the} ~~home~~ ^{home} ~~life~~ ^{life} ~~than~~ ^{than} ~~as~~ ^{as} ~~such~~ ^{such} ~~amusements~~ ^{amusements}, when there
 as ~~to~~ ^{to} ~~real~~ ^{real} ~~children~~ ^{children} ~~homes~~ ^{homes} ~~as~~ ^{as} ~~other~~ ^{other} ~~homes~~ ^{homes} ~~are~~ ^{are} ~~only~~ ^{only} ~~workshops~~ ^{workshops} ~~and~~ ^{and} ~~pediatric~~ ^{pediatric}.
 But the other ~~side~~ ^{side} ~~is~~ ^{is} ~~not~~ ^{not} ~~to~~ ^{to} ~~be~~ ^{be} ~~used~~ ^{used}, athletic clubs under good men, lectures which
 are ~~attract~~ ^{attract} and ~~also~~ ^{also} ~~help~~ ^{help}. Organization for boys sports which can attract
 attention in ~~the~~ ^{the} ~~city~~ ^{city} ~~that~~ ^{that} ~~is~~ ^{is} ~~so~~ ^{so} ~~important~~ ^{important} - wholesome, good ~~body~~ ^{body} ~~clubs~~ ^{clubs} which
 has ~~not~~ ^{not} ~~forgot~~ ^{forgot} ~~ten~~ ^{ten} ~~years~~ ^{years} ~~to~~ ^{to} ~~reach~~ ^{reach} ~~just~~ ^{just} ~~what~~ ^{what} ~~you~~ ^{you} ~~people~~ ^{people} ~~in~~ ⁱⁿ ~~these~~ ^{these} ~~and~~
 bring them to ~~life~~ ^{life}, spend effort to reach the younger children and direct
 them ~~from~~ ^{from} ~~these~~ ^{these} ~~ways~~ ^{ways}. Read over a "Boys Club" ^{with} ~~the~~ ^{the} ~~then~~ ^{then} ~~Religion~~ ^{Religion} ~~movement~~ ^{movement} ~~magazine~~ ^{magazine} (Ind. ^{Ind.} ~~Comm.~~ ^{Comm.} ~~mag.~~ ^{mag.} ~~1914~~ ¹⁹¹⁴)

Mr. Robert E. Speer:

The Rev. W.W. Barkley,
First Lutheran Church,
Murphysboro, Illinois.

June 24, 1913.

1. What shall be my attitude as a pastor toward Theosophy? It is gradually gaining an influence over certain men and certain families in whom I am interested. If possible tell me what books or helps to secure that may aid me to puncture this insidious and dangerous philosophy. I would be glad for statements and arguments direct from your pen.

2. What shall be my attitude as a pastor toward dancing and the dance hall business? I am laboring in a Middle West city of 10,000 population in which our young have a mania for dancing and picture shows and pool rooms and cheap, low-minded entertainment. The young folks have no mind for religion and church and higher culture. What can I do to counteract such ungodly influences and save the young people for Christ and the church? W.W.B.

1. Theosophy as a modern system, with leaders like Madame Blavatsky and Mrs. Besant, is a fraud. The exposure of them that you refer to is in Ellenwood's "Oriental Religion." Mrs. Besant is an American character who has been writing in her time - she has been discussing - and should (the light the end of) Dr. R. S. Stanton of London was quoted some time ago in theosophy as a pantheist you apologize for theosophy but his utterances have his not to do this have been then want caught. The hearing of this, "End

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Mr. Speer.

to Cleveland to help in the Rescue Mission, laboring all the time at his trade as an art glassworker. What a story is that which follows!

"I had worked in the same place ten years earlier, but at that time no one would allow me a tool to work with or trust me with a five cent piece. When I went back the men tried to tempt me in all shapes and forms and when I refused to go out with them they threw whisky on my table, hoping the smell of it would awaken my old desire. They also put cigarettes there, hoping I would give in and smoke them. Finding I stood firm the foreman told the men that if they didn't leave me alone he would fire them and the first man that bothered me could go into the office and get his money. And the man who persecuted me the most I led to Christ, with his wife and four children. Then they made me the treasurer of the Labor Parade Fund. They told me that they had been watching me closely and had come to the conclusion that they would rather trust me than anyone else in the shop."

Anglo-Indian Theosophists. [Dr. R. F. Horton of London, who has been in India the past year, writes in a letter to the London *Chronicle* that for the moment Mrs. Besant's work is probably the most serious obstacle in the country to Christian missions. The extremity of her anti-Christian fanaticism is shown by the fact that she has induced the wardens of the temples in Benares not to allow Christians to enter temple precincts. Yet this woman was herself once an evangelical Christian and wife of a clergyman of the English Church.

Under her leadership Theosophists have established at Benares the Central Hindu College where, at present, more than a thousand Hindu boys are studying. A shrine to *Sarasvati* (the goddess of learning) stands in the College Quadrangle, an image of *Hanuman*, the monkey god, at the gate of the hostel, and a little red *Gunesh* (elephant god) over the door of Mrs. Besant's house. The teachers are largely honorary, theosophical volunteers drawn from all over the English-speaking world. Among the students there has been, until lately, a certain youth, J. Krishnamurti, son of the secretary of the Theosophical Society in India, to whose person—according to revelations vouchsafed Mrs.

Besant—Christ is to reincarnate Himself in the immediate future. The lad, who is called "Alcyone" by Theosophists, has been the head of an Order of the Rising Sun, and at Christmas time Hindu boys and men have fallen at his feet and worshiped him as the coming Lord Christ, the coming Lord *Maitreya*. This cult has been encouraged by Mr. George Arundale, principal of the College. European Theosophists have been allowed into "Alcyone's" presence to do *pūja*, but common persons are permitted only to look at his photograph. Members of the order are required, at a certain time of day, to direct their thoughts upon Mr. Arundale, who in turn concentrates his upon the boy, so that a stream of reverent devotion shall continually pass to him.

This worship, however, has been rudely interrupted by later events. The father of "Alcyone" has gone to the courts to secure the release of the youth from Mrs. Besant and her followers. He has, so the father affirmed, been led into evil habits by Mr. Leadbeater, a prominent Theosophist. Similar charges were made against this light of the new faith in America some years ago—charges which led to a breach in the Theosophical Society. The courts have adjudged the injured father's complaints justified and ordered the boy to be returned to his family.

In England and America Theosophists are smooth-spoken and conciliatory. Indeed, we find them welcoming misguided Christians into positions of influence in their connection. Thus the president of the Guild of the Mysteries of God is a benighted clergyman of the Episcopal Church of Scotland, who can yet talk of "the very blind missionary who supposes his [Christian] faith is going to become the universal faith." In India, however, the war on Christianity, and specifically on Christian missions, is waged without disguises. In Madras the attacks have been extremely bitter; in Ceylon Singhalese Buddhism has been revived by English and American Theosophists, and attempts are continually made to check the prosperity of Christian educational work by opening rival schools. Numerous fires in Ceylonese mission schools have been charged to the Theosophical party. Such charges at any rate witness to the widespread distrust of these

the great number of outcasts, drunkards and harlots who have found a welcome and new life at the Saviour's feet. The Bible classes are a great factor in the success of the mission. Acts and Romans have been worked through with earnestness and care by workers and converts, and from this study of "free grace and dying love" comes a passion for the salvation of souls.

"He makes us feel," said a convert of Mr. Trotter, "unworthy to call ourselves the followers of Jesus Christ, unless, like our Master, we are always hunting for the souls of men."

And with the Bible study goes incessant prayer. The men's prayer meetings are held in the dark.

"Why in the dark?" Because the men prefer it. They are safe from all distracting and disturbing elements. And what meetings these are! Sometimes everybody seems praying aloud, yet without confusion. The very atmosphere seems charged with spiritual power. Then the lights are turned on and chorus after chorus is sung until it seems as if they would go on all night. With uplifted hands, with burning hearts and with illumined faces these who have come up out of great tribulation and great bondage in sin, shout in singing:

The Spirit answers to the Blood
And tells me I am born of God
And tells me I am born of God.

Before the throne my Surety stands
My name is written on His Hands
My name is written on His Hands.

Mr. Trotter has gathered around him a body of men, redeemed from utter degradation, who now have charge of a number of rescue missions in the Middle West. More than 30,000 men and women were reported as seekers after salvation in these missions during the past year. Some typical cases are given in the report.

The Grace of God · The prodigal wrangled with the swine for husks. But there are depths below depths. This man, for example, who learned to drink at five, was accustomed to wander from saloon to saloon in Chicago, cleaning spittoons for drinks. The last time he was arrested for drunkenness they said to him at the Police Court, "Go out and die! You're not fit to live." But on the day he determined to trust Christ's salvation he lost his craving for drink. Then he spent his spare time taking "busted men" to his room, fixing them up with clothes, and leading them to Christ. Later he went



CITY RESCUE MISSION, GRAND RAPIDS, MICH.

UNION THEOLOGICAL SEMINARY
BROADWAY AT 120TH STREET
NEW YORK

Sept. 24, 1913.

Mr. R. E. Speer,

Dear sir:

Enclosed is a list of the books on Theosophy which we have in our library. However, you will find the latest and most authoritative list of works on that subject in vol. XI. of the "The new Schaff-Herzog Encyclopedia or Religious Knowledge", page 409.

Trusting this will answer your need,

Very truly yours,

Hollis A. Hering.

Ass't. Ref. Librarian.

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SEP 25 1913

Mr. Speer.

Theosophy.

✓ Besant, (Mrs.) Annie: The ancient wisdom.
London: 1897.

✓ " " " : The changing world, and
Lectures to theosophical students.
Chicago: 1910.

Bruhn, William: Theosophie u. Theologie.
Glickstadt. 1907.

Chattopadhyaya, Nishikanta: The true theosophist,
or Moral and spiritual culture.
n. p. n. d.

Dewey, John Hamlin: The pathway of the Spirit.
New York. [c. 1890]

Fullerton Alexander: "The Wilkesbarre letters on
theosophy."
New York. n. d.

Haldeman, J. M.: Theosophy or Christianity which?
New York. [1893]

Mueller, J. Max. Theosophy or psychological religion. London. 1893.

Murdoch, John: The theosophic craze... Madras. 1894.

Ulcott, Henry Steel: Old diary leaves. 3 series. N. Y. and Lond. 1895; 1900; 1904.

" " " : Theosophy religion and occult sciences. London. 1885.

Sinnett, A. P.: Course of theosophical reading. London. 1888.

the Theosophic messenger - Chicago. 1909 -
Theosophical Society. American section.
A primer of theosophy, a very condensed outline. Chicago. 1909.

111.

Theosophy simply put, by a New York
newspaper reporter. Ed. 3.

New York. 1895.

PRINCETON, N. J. Sept. 29, 1915

Miss Mary Schnell,

New York:

Dear Madam:-

In reply to yours of the 25th I would say that there is not much book literature, to my knowledge, against Theosophy. Much has been written in the magazines and weeklies on the subject.

But I give the titles of a few works, small in size, that would be useful in the circumstances, I think.

- Shinn, G. W.- Some modern substitutes for christianity. N. Y. 1895
Barrington, A. M.- Anti-christian cults. Milwaukee. 1898. Young Churchman.
Farnsworth, E. C.- Leibnitz, Hegel and modern theosophy. In his "Sophis-
tries of christian science." Portland, Me., 1909
Hull, E. R.- Studies in theosophy. ^{H. F. Herder} Herder. 25¢
do Theosophy and christianity. N. Y. Benziger. 40¢.
Wood, E. M. Schools for spirits. Pittsburgh. 1903.

Yours truly,

J. H. Duller.

Mr. Speer RECEIVED

APR 12 1913

Mr. Speer.

March 8, 1913.

Miss Margaret Lane,
Box 332, Christiansburg,
Virginia.

"Will you kindly suggest to me some leaflets or small books which might be used in interesting the following classes in the salvation of their own souls and consecration of their lives:

1. Business men of good moral character, attendants at church, and with a real respect for it, but who have never made it a personal matter.
2. Men who having once been members of the church have stayed away and become indifferent.
3. Boys of seventeen, members of the church who on account of lack of parental control and too much money are entering on the prodigal's life.

If you can give me titles, prices and publishers of any literature suitable to these three classes, I should be greatly appreciate it.

*I have referred this inquiry to Mr. James Hayden a
 campus student and publisher of good tracts and booklets and Mr.
 Hayden suggests:*

*As these can be secured at the prices named from the Asher
 Publishing Company —*

From A. N. Fraser,

1208 Peoples Bank Building,

Pittsburgh, Pa.

July 28, 1913.

RECEIVED

JUL 30 1913

Dear Mr. Speed:

I was reading yesterday afternoon ^a ~~the first chapter of your~~ book "The Marks of a Man." ~~The chapter is entitled "Truth," and which~~ deals, ~~as you will of course recollect,~~ with the principles of truth, but not with its definition. I would greatly appreciate your help in the latter line in the matter of everyday business affairs. (My business is that of a real estate broker.)

1. Is it right to tell only part of the truth? A broker is often the confidence of a principal, and yet is called upon to state that principal's attitude on a given matter to the other principal.

2. Is it right to tell part of the truth in such a way as to deliberately give the second principal an incorrect impression of the attitude of the first principal?

Possibly a definite incident will serve to illustrate what I want to know. I have a property owner who wishes to rent a certain building. He gives me his terms, which include the provision that the alterations are to be made by the tenant. I have a tenant who is willing to take the building, but he tells me that while he will agree to the rent named he does not want to make the alterations unless he has to. I go back to the owner, simply advising him without qualification that the tenant will not agree to ^{make} the alterations. He thereupon concedes part of the alterations, and the prospective tenant is well pleased and simply gives me the same message. The owner finally concedes all the prospective tenant's demands, and the lease is consummated.

I trust you see the difficulty. How can a man make a good bargain for himself or for another without giving at least the impression of what is untrue?]

You would do well to read Dr. Small's "A Case of Jurisdiction." There is a chapter on "Deception" in which Dr. Small says "to lie, is to deceive — to a lie" (47, 48). The purpose of deception enters into the character of a lie in Dr. Small's eyes, and his book is full of practical ethical ideas, "enlightenment of the lie" (68). What does each one of your clients have a right to know from you? How can one of them employ you as his agent as do the majority of you

or to do what you think is equitable between you and
as a third party free to come for your own interest too? You don't seem
to have a firm or your relationship & obligations to them. If not, you
helps you to do to what you can for him ^{alone} without favoritism or
distraction. How can their interests be advanced then coupled in law?
If however, you are required by both to try about such and understand to
you think ^{and fair} that it is a different matter. But even so distinction
may not be right

Mr. Robert E. Speer:

H. G. Martyn,

60 St. George Street,
Berlin, Ontario.

June 3, 1913.

I have a young friend, about eighteen years of age, who has more than average ability as a thinker and a public speaker. For some years he has thought of the ministry or missions as his life work, and used to be quite active in church work. During the last few months, however, he has become much interested in Socialism, has been attending Socialist meetings, but has lost much of his interest in church work. He was an active worker among the foreigners. He thinks the church is not reaching the foreigner and working man as it should. That may be true, of course, yet I fear he is making a great mistake in taking up with the wrong kind of Socialism. While I have not made a study of Socialism, it seems to me that there are so many kinds of it, and that the highest kind of Socialism is only Christianity applied. I think there must be books on this subject that will be helpful to my friend, books that will lead him into true service for the foreigner and the working man, and at the same time help him to remain in the church, and particularly to become a better Christian. But I do not know what these books are. Could you recommend a few of these? I should be very grateful if you would. And I should be glad if you would send me any suggestions as to how I can help him in any way. H.G.M.

The article of kindness and sympathy which you have taken forward
to my mind indicates in the right one. A man may be a Socialist
and a Christian. Many men are in the church of England there is a body of
able and devoted men, such as Mr. Halliday and others, who call themselves
Christian Socialists. ~~to be dependent upon~~ Socialism is an economic

they of the proper industrial organization ^{and thus as}
most different shade of socialistic thought. The faintest
and best book on the subject is John Graham Brooks'
"The Social Movement." Perhaps on to the relation of the Church to
Socialism you would wish to refer by Mrs. Stetzer's
book, such as "The Working Man and Social Problems"

And especially I would recommend as a book that would give
you a well rounded view Robert Ellin Thompson "The Social
Order of Human Society."

2. There are certainly different degrees of money and for some boys
to play base on knowledge a man has been known to give them for some
other people to not be able to understand or go, naturally or make
calls. The negative answer cannot meet the case of such boys -
the want to some extent employment and the boys are not likely
to find this for themselves. There are many find it for them. The
right people to do this are generally the parents. But the
doubt is they ~~not~~ do not do it but set always think
that it difficult for other people to do it. Perhaps
carefully guided mature study is as good a center acts ac-
tion as can be expected for some of these boys ^{have got} who are beyond
the ordinary influence of good reading or Bible study. Or better
just get them to work for other people, hunting out and
caring for those who need what they can do for them.

RECEIVED Speer:

APR 28 1911

Mr. Speer.

Miss Ella Beyer,
1912 Tenth Avenue,
Oakland, California.

How may we teach boys not to fight back when imposed on by other boys? Being a woman they think I do not understand a boy's position and tell me "If you settle them once, they will let you alone." It is against boys' code to report troubles to older people and thereby become a tattler, therefore how shall we advise them? (We have already presented the example of Christ, but they cannot believe it fits their case.)

Again, one boy cannot see, if it is not a wrong thing, why he should not play a ball game on the children's playground on Sunday, nor why it would be wrong for me to witness the game.

In view of the liberal ideas regarding observance of Sunday which prevail to-day, the lack of interest on the part of parents in the religious welfare of their children, giving them nothing to interest them instead of outdoor sports (and boys must have occupation or they are likely to get into difficulties) what answer shall we give?

1. The best a teacher can do is to do her best. She can show boys what the right principles of action are. She can inspire them with the loftiness of the kind given when the boys know to be better, like his wisdom and cheerfulness and can see them the storm of the world of today. She can show them the courage in society of today - the law into our own hands. And she can replace fear being discouraged when boys with all this before them think that in their small world they are warranted in doing battle against what seems to them wrong.

Mr. Robert E. Speer:

Mary Lefevre,
Lauriston, New Dover Road,
Canterbury, Kent,
England.

I have been led to see the marvelous possibility of a fully surrendered life. By God's grace, I am determined to live henceforth for Jesus only. There is one difficulty, and while praying over it just now, the thought flashed into my mind to ask light from you.

I am in business, with others of our family, and have always looked forward to saving sufficient money to retire on. I give a tenth to my Lord, but something troubles me about investing money. It seems, in the thought of "all for Jesus," that it is selfish to lay up in store - even for old age. I have in my will left practically all for the Lord's work, and there seems no missionary society or work for God in which one can invest and have a dividend except the Salvation Army. Do you think one can lay up in store in this way, and yet obey the command "Lay not up for yourselves treasures upon earth."

If you will kindly answer my difficulties through the Times I shall be grateful. M.L.

This inquiry is from Great Britain. In America almost all our great missionary societies have accustomed to enter into security arrangements whereby the ^{own} interest on funds collected to them during the life time of the donor with the understanding that upon the donor's death these funds are to be applied to the work of the society. It is entirely right to prepare in this way for the future. Heretofore perhaps our American thought has not thought for the narrow to

is not easy for Americans get going a little or many
their income to lay by in store for future need. And when
they do not need to provide for those who are left after
their death the accounts system offered by our machinery
is not what is just what they require. Perhaps if you
inquire of your congressman he can ~~help you~~ ^{put you in communication} ~~with~~
with the machinery authorities of your own church
and they may have just such a plan as this to offer you

RECEIVED

APR 19 1913

Mr. Speer: **Mr. Speer.**

S. V. Lowey,
83 Gladstone Avenue,
Windsor, Canada.

At our Bible Class last Sunday in discussing Jacob and Esau, the statement was made that Real Estate transactions as they are commonly handled are not different from usury or a corner in the wheat market, and are, therefore, selfish and unchristian. Is a man justified in purchasing a vacant lot of land (or a number of them), make no improvements and endeavor to boom the price, then sell at a profit of 50 percent to 150 percent or more, within a few months or a year? Why should any person buy a piece of land only with a view to compelling his brother to pay him an exorbitant profit, for which he gives nothing? Is this not contrary to the spirit of Christ, which is to serve one another, to give rather than to receive? Is not the constant rush for wealth in commercial life by Christians and non-Christians without regard as to who is affected, or of the equity of things, a material factor in the propagation of white slavery, etc., by abnormally increasing the cost of living without producing the equivalent in value to those who have to pay the high prices for a home and other necessities? In other words, the purchaser has to provide for his own requirements as well as an additional amount for another party who takes advantage of the former's known need of certain property or commodities by purchasing first, only to re-sell, thus causing him to bear a financial burden which might seem to be unjust. Does such a middle-man fill a useful place in life?

A contractor or anyone who builds a house and sells or rents it at a reasonable rate is not questioned.

Some
in point of its aspects
This problem was discussed in their column in the Sunday School
Journal for ———. Could you not be able to refer to this
issue? Unquestionably a good deal of our modern real estate business

rests on a fictitious and unreal basis. And men with a
no sense of ~~honor~~ ^{honor} see their such manipulations and

the transactions connected with them. ~~The~~ ^{the} ~~men~~ ^{men} as to the

part played by the real estate middlemen ~~that~~ ^{that} it is their

depend upon the man. There is a legitimate work for the middlemen

to do. ~~but~~ ^{but} that work done but includes juggling values

or squeezing purchasers

RECEIVED

JUL 2 1913

Mr. Speer.

Mr. Robert E. Speer:

William J. Murphy,

R.F.D. No. 1, Belton,

Ontario, Canada.

June 9, 1913.

In class discussion on the lesson "Joseph Forgives His Brothers" the question of forgiving was brought up. Should a man forgive an offender before the offender asks forgiveness? It is without presumption a Christian man or woman is always in an attitude of forgiveness. One member claims we should go farther than that,--we should forgive as soon as the wrong is done, but still not tell him so, till he asks for forgiveness. Should we forgive an offender, if we knew he would do the same thing the next day? W.J.M.

It is true to think of such questions in the light of such Bible passages as Luke 6:37; Eph 4:32; Matt 6:14, 15, 18:21, 35

Matt 11:25, 26 ~~27~~

The word "forgive" has various meanings. To "forgive" ^{according to the Century} means to ~~cancel~~ ^{cancel} the debt.

Dictionary means "to remit the pardon for a sin or offense; as a merciful act or an obligation; give up all claim for or an account of; to remit the pardon to; cease to have a full resentment against; refuse to quarrel with."

In some other senses we should forgive men when not asked.

It is also that we should be always in a forgiving spirit, character, as we are, having no account. It is equal that there is both in Christ

Had no limit to frequency. Had 18:21, 22

Question. Will you kindly give me your opinion in regard to the so called Mizpah benediction, Genesis 31: 49, as suitable for our Sunday School and Christian Endeavor. To me the words are an expression of mutual distrust. "The Lord watch between me and thee when we are separated, and cannot see each other, especially when I (Laban) cannot see that you (Jacob) do not ill-treat my daughters. May the Lord keep His eye upon you."

I have always thought with you that the words as originally used did not bear the significance attached to them in their modern use. I think in their original significance that it carried the thought that it was necessary that the Lord should watch between the two men to secure just dealing on the part of each. I have never studied up the Hebrew, ~~however, nor looked up the passage in any authoritative commentary, and~~ I should not be disposed, I think, to make any trouble anywhere like by criticizing the use of the ^{"Mizpah"} benediction in the ^{current} ~~new~~ significance given to it. ~~I don't think~~ I would start its use where it had not been customary, but it does not seem to me to be a sufficiently important question to raise an issue over that might leave any bruised hearts.

In Henry May Drumheller's "Our Misunderstood Bible" you will find a chapter on "Mizpah: a barrier, not a bond". A few paragraphs from this chapter are enclosed

Your question:

"Laban and Jacob

boundary line of division x o x In their instance

a "Bible term" (pp. 241 - 244)

Mr. Speer:

A. N. Fraser,
1208 Peoples Bank Bldg.,
Pittsburgh, Penna.

A friend has asked me to buy a book on Daniel and the Revelation by Uriah Smith. He stated among other things that he was a Seventh Day Adventist. Do you know this work? if so, do you recommend it, or is there another writer covering this field more to your satisfaction?

Farrar

I would recommend the volumes in the Exposition Bible,
Danvers and Milligan on the Revelation

which can be obtained for fifty cents each from

If you wish a commentary I would suggest the Bible Commentary published by
Chas. Scribner Sons at _____ a volume. This commentary, however, does
not have separate volumes for separate books of the Bible. There are six volumes in
the O.T. and four in the N.T.

Mr. Speer:

C. F. MacLennon,
Dartmouth, Nova Scotia,
Canada.

I am desirous of securing a good book on the subject of Public Speaking-- more particularly preaching. If possible I would like to have such a book embody also instruction on how to speak without notes. If you could recommend such a book I would be greatly obliged.

C.G. MacL.

The first book
Phillips
Book
preaching
Book
Book

RECEIVED

FEB 13 1901

Mr. Speer

Dr. Richardson's ^{the present} ^{introduction of preaching} ^{university} ^{who is}
along and I cannot think ^{as in the} ^{part of his} ^{statement}
there are not judgment) and I believe that this is ^{in your}
rather recommending "Effective Preaching" by Arthur E. Phillips is "The way
has been" and also "Psychology of Public Speaking" by W. D. Scott. On
Richardson suggests Arthur E. Phillips, "The System" and L.L.

Very

The books books on preaching are available than the various volumes
of the Lyman Beecher books on preaching delivered at Feb. the best that are
probably. -

The best kind of public speaking is conversation. It is from
the real speaker who can speak just as he would conversationally
so as to be heard by ~~his~~ his audience. Oration is ~~the~~ ^{the} ~~best~~ ^{best} in speaking
that it is more likely to damage a cause than to promote it.
But earnest, clear thought, well expressed statement and argument,
just the same sort that we would use in talking with individuals
in a drawing room, uttered just as we would utter it in talking
with individuals, is the best public speech.

RECEIVED

Mr. Speer:

MAR 24 1912

A. N. Fraser,

Mr. Speer.

1208 Peoples Bank Bldg.,
Pittsburgh, Penna.

I would be very glad if you would advise me through your column in The Sunday School Times on the following question.

A matter which concerns every Christian man is the constant hearing in public and private conversation the profane use of the Savior's name. I am sure that no follower of His ever gets over the continued shock of this thing. What do you think is the best way to handle the situation, first when it comes in personal conversation with one's self, and second when it occurs in public, sometimes when one is a member of a group or when it occurs in another group of which one is not a member. The hard part of the question to my mind seems to be the introducing the subject without beginning it with a positive rebuke and thus probably closing the channel to the speaker's good-will.

I have thought that one might carry around a little card simply entitled "Jesus Christ," and having one or not more than two scripture verses on it, such as Matthew 1:21 and Philippians 2:10, without any note whatever, which might be handed to the offender in a semi-private way."

Every true friend of the Saviour must feel just as this friend feels.
And more should be said and done to dissuade men from the profane
use of the Saviour's name. In the Roman Catholic Church the Holy Name
Society is doing good work in discouraging profanity. Its methods
are

The ~~problem~~ is no an easy one which to handle easily as the
cases of the progress and of the means of justice which are very great.
Each letter, and probably has to act in his own way and to deal
with each situation which he may have to face according to its
particular character.

Give a useful and in all that is required. Bishop Whipple in "The
High School of the Holy Spirit" tells of an experience which
illustrates this: —

Many such mistakes can be prevented from the basis of successful Christian
work.

Often, however, there is no opportunity for speech or the circumstances are
such as to make it impracticable. In many such cases it would be a
good thing to have with one a sealed envelope containing a brief personal
letter of speech by the letter factor and better sense of the one who speaks,
written in a pencil envelope with the name, and to hand this to the
speaking person with a request that he should take it and read it
when he was alone.

There are facts also which can be used, any which are —

Mr. Robert E. Speer:

Miss G. M. Watterworth,
Ridgetown, Ontario,
Canada.

Do you recommend "The New Testament in Modern Speech" by Weymouth, or is there any similar publication that would be preferable? I find that the familiar words gain in interest to me when I read them as translated, and I want a copy for my daily reading.

RECEIVED

MAR 11

Mr. Speer.

I do not recommend any paraphrase of the Bible or any ^{of the free} translation into the vernacular of the day which takes liberties with the exact language of the Bible in order to bring out the view of the Bible's meaning which the modern paraphrase holds. I prefer the most careful and exact translation of just what the Bible ^{clearly} ~~says~~ said. The work of interpretation must to be done but I do not like to have it done in the form of an open translation.

Paraphrase has this use, as far as the Bible paraphrase of Pooler ^{got} ~~and~~ there are many parts and parts can now be literally, precisely translated into certain language for party teachers, hymns and prayers which

of which translation cannot give. And there is of course also a place for
the free translation of the laws of the patients' language. As an who ever
heard the words seized ~~the~~ the paradox a desire to imitate the
Bill could doubt that. And, further more, there is no room for differ-
ence as to the selection of the words and disjoint style of the
and revised
and remains of the Bible.

But primarily I believe in the use of the classic version and even
the American Standard Version to heart of the, a primary use of style
and power and beauty of the King James Version and embodying a better
knowledge of the original text and a more accurate translation of the
meaning. It is to be regretted that the modern Version has para-
phrases should gain much circulation. It is only the few who side
means have been ~~any~~ among the best educational influences in the
English speaking race and these times as a day when they
are more needed than ever in what we need less of it
now the lack of further acquaintance by religious life among "A
the literary, and artistic tastes of the time.

Comparative, however, in an of the best of the modern translations

W. Harvey McNarin, 415 Brunswick Ave., Toronto.

January 14, 1913.

"Our church is a very popular one. Morning and evening the Sunday congregation fills the building and in the latter service about half are men. Unfortunately, however, few of these ever come within reach of the minister's personal touch. In order to meet this difficulty, along with others, we recently purchased an adjoining lot and erected a building for institutional work. There are attractive club and reading rooms and a fairly well equipped gymnasium. None of these have the desired effect and we have still much the same problem to face.

Recently a member of the congregation has offered to place a billiard table in our club-room at his own expense, in the expectation that young men who have not felt the call of our other attractions, may want this, and that we may offer them amusement free from the degrading atmosphere of the pool room.

As an office bearer of the church I do not feel satisfied that this is a proper means of church work, and I realize the responsibility of coming to a decision before the matter is finally put to a vote.

Could you inform me, then, if the billiard-room is a usual feature of the institutional church? Also has it proved or is it likely to prove an aid, not in getting men into the church, but in getting them into touch with those who can lead them to Jesus Christ? Thirdly, is the function of institutionalism to supply clean amusements or to draw men closely enough to enable the church workers to come into personal contact with them?

I am sorry to have transgressed upon you with so involved a question, but I realize that it is not merely my problem but one of the large questions of the twentieth century institutional church."

The principles involved in this inquiry were in some measure set forth in the
Column in the issue of _____ and in that in the
issue of _____

The former question of the institutional church and its ministry with respect to
considered as _____ and the larger than the church and
David Davis is dealt with most aptly in the report of the Commission on
_____ of the General Assembly. Several points which were not mentioned in
I.H. Coe's General. See E.S. 11. The argument against the "institutional" system
of the church is set forth in _____

The former question of the role of individuals in institutional churches, a general
has been much debated and the General has given it very free consideration
to have been discussed in _____

It is to be said here in my view, that the church was not to
see to do its work in the coming by agreement (as kind, Bowley says, historical basis,
but then our General has not made a church to do its work in a church)
under the as date as it was as doing their part as well as their part of
them to try them to do it, and many an individual who without great
frustration is doing more. A change may well be made by his personal
relation than can be made in any way with thousands of shades of
opinion. It is a good if it is not for right ends but if it is not so
and it is so much more important for social lives because it is
not one of the things of social interests. There is a real working a man
body. It is only the body that is not of the same.

There is a question for a while for a missionary in a city in the mountains

The great need is for men who will take for men, the new report that
there and try them to think of the one who is there a general and institutional church
was not set up to the General Assembly. The General Assembly is a substitute for
church a substitute for a church of men.

Mr. Robert E. Spear:

Iberia, Ohio,
Oct. 20, 1912,
Frank Goorley.

"I write to you to ask you to recommend a few strong missionary books best suited for young people of high school age.

A list has been recently given in The Sunday School Times, but not knowing them except by title thought possibly they were not best suited for our needs, but better suited for younger minds. We think we could at the present time invest \$5 or \$6 in books, and possibly after they had been well read might purchase a few more. We feel this to be a great need in our church. While we have a certain interest in general missionary work, and have a particular interest in Egypt, China and Persia, since eight men and women, though not recently, have gone out from our village and a neighboring town to work in these fields. Yet we are not satisfied with our general knowledge of the missionary's problems and are not enjoying the help which a personal touch with these worthy ones might give."

The following are ^{my} good books for high school age

(I'll give the titles down if that is required)
as it is best

If you could purchase for me a Mission Board copy which the Missionaries have ^{registered} ~~sent~~ has for out copies of letters from these missionaries on their activities which you could use to interest your people and their interest will be the deeper in the ^{foreign} country toward the work of these missionaries.

If there are a Mission study class among the people? I had I ~~had~~ ^{had} your committee with the Mission study books of your own denomination and getting the help & spirit one which is one of the greatest. If you do not know his address, I will ^{the name of} ~~the name of~~ your denomination, I can direct you to him.

Mrs W.E.Thompson,
Ninette, Manitoba.
January 8th, 1913.

R.E.Speer.

Is it any harm for a Sunday School teacher to either dance or look on while others dance? Can he or she be a successful teacher and do either? If not, why not?

RECEIVED

JAN 14 1913

Mr. Speer.

In all the dancing mentioned in the Bible and in much of the dancing in ancient times outside of the Bible lands men & women danced separately. If that was the way today there could be no harm in a Sunday School teacher dancing & coaching others dancing. And possibly there could be very little interest in dancing. Even the old "square dance" where men & women danced together, but men did more than teach had more fun and interest. The old dance that survives today as "square" which men put their arms around women. This is the simple, innocent fact ~~of~~ the old dance which interested people in dance which allows men & women to take activities toward men, which had for the dance could be regarded as the height of vulgarity and impurity. Can it not be for the fact that dancing together has ~~been~~ ^{been} ~~looked~~ ^{looked} ^{at} ^{by} ^{many} ^{people} ^{as} ^{an} ^{impure} ^{thing} ^{and} ^{the} ^{introduction} ^{of} ^{it} ^{into} ^{society} ^{has} ^{been} ^{the} ^{cause} ^{of} ^{its} ^{disappearance} ⁱⁿ ^{the} ^{present} ^{times}. This is a ^{very} ^{short} ^{and} ^{simple} ^{statement} ^{which} ^{could} ^{be} ^{made} ^{about} ^{"square} ^{dance"}. And, it distinctly leaves the demands of ^{frivolousness} ^{and} ^{impurity} ^{out}. ^{And} ^{the} ^{reason} ^{is} ^{the} ^{fact} ^{that} ^{the} ^{old} ^{dance} ^{was} ^{not} ^{the} ^{cause} ^{of} ^{its} ^{disappearance} ⁱⁿ ^{the} ^{present} ^{times}. For often in square dance men who put their arms around women in

not draw enough to be thought you by the women with whom
they dance. And when he a man has seen a gentleman find
pleasure in dancing in a dance what he would seem to do if
he saw you his partner in the dance in his own house? And
how can a woman allow a man to behave toward her person in
a dance in a way that she would not tolerate for an instant in
any other place. Surely "court dances" do defile your mind. So
dances such as these do not justify your behavior. But surely in
the eyes of spectators within they are reprehensible. Surely you get to
be known to do that which marks you as indecent and vulgar in
the eyes of excellent or even respectable hearts.

But is it enough for ~~to~~ ^{look on} this shame dance? No not if you
can do so without a moment in it and without being under any sort of
it and ~~not~~ ^{without} sanctioning it by his presence. If it is to be a dance &
any dance for they are shall not care to go. And other care not
much care to have us. But if we can do any good or help any
person or good ^{any} influence for which it is but ^{in a respectful way} ~~any~~ ^{to be} when
dances is going on. When we see the spirit ^{is} ~~is~~ ^{of the same kind}
we say so; it is not duty takes us there.

QUESTION:- If a young minister is likely to spend from \$100 to \$200 for his library, which books would you recommend him to buy?

ANSWER:- No one can answer this question for another. Men ought not to do their reading on prescription. It should be the outworking of their own intellectual life. But the following list would be a good working basis. These are not the one hundred best books. Sir John Lubbeck, now Lord Airbury, has discussed these in a little volume and Dr. Eliot and others have tried their hands at putting up the best possible book shelf. The various theological schools are accustomed also to suggest to their students a suitable nucleus of a theological library. Every man's suggestion would take color from his own views, but I think the man who peruses the following will have a good working library, free from all shoddy, which will give him a free mind, and he can add to it year by year.

The Bible Commentary - New Testament, 4 vols. (Scribner)

The Expositor's Bible: St. Matthew
Gospel of St. John (2 vols.)
Romans
First Corinthians
Philippians
Colossians and Philemon
Thessalonians
Pastoral Epistles
Revelation

Genesis
Leviticus
Psalms (3 vols.)
Isaiah (2 vols.)
The Twelve (Minor) Prophets (2 vols.)

McClintock and Strong's or the Schaff-Herzog Bible Dictionary

Young's Analytical Concordance
Hodges - Popular Lectures on Theological Themes
Clark - Outline of Christian Theology
Flint - Theism
Edersheim - The Life and Times of Jesus the Messiah
Bruce - The Training of the Twelve
Fairbairn - Christ in Modern Theology
Liddon - The Divinity of Our Lord
Wendt - The Teaching of Jesus
Scheuer - The Jewish People in the Time of Jesus Christ
Salmon - Introduction to the New Testament
Westcott - The of the New Testament

- Farrar - The Christ of History and Experience
Young - The Christ of History
Simpson - The Fact of Christ
Seely - Ecce Homo
Harnack - The History of Christian Dogma
Fisher - The History of the Christian Church
Farrar - The Life and Work of St. Paul
Conybeare & Howson - The Life and Letters of St. Paul
Knowling - The Testimony of St. Paul to Christ
Uhlhorn - The Conflict of Christianity with Heathenism
Storr - The Divine Origin of Christianity
Trench - The Parables and Miracles
Emerson - Parnassus
Bushnell - Sermons on Living Subjects
" Sermons for the New Life
Drew - Introduction to the Old Testament
Orr - The Bible Under Trial
Drummond - The Ideal Life
Hoyt - The Preacher
" The Work of Preaching
Peabody - Jesus Christ and the Christian Character
Morley - Life of Gladstone
Allen - Life of Phillips Brooks
Howard - Life Story of H. Clay Trumbull
Blaikie - Personal Life of David Livingstone
Life of Horace Bushnell
Dennis - Christian Missions and Social Progress
Reports of the Commissions at the Edinburgh Missionary Conference in 1910 and
the Men and Religion Conference in New York in 1912
Bruce - Apologetics
Barnard - Progress of in the New Testament
Tulloch - Leaders of Religious Thought in Britain in the 19th Century
Leslie Stephens - History of English Thought in the 18th Century

QUESTION:- As you are an advocate of total abstinence in regard to the liquor question, and are in favor of abolishing all saloons by law, I would venture to request you to give Scriptural grounds to these convictions. This is one of the questions that with others have caused me serious doubts in regard to the reality of Christ, as I am tempted again and again to look upon religion as a mere suggestive power. I have written to the Editors of the Sunday School Times in regard to the ground of their convictions, but they seemingly did not find it feasible to discuss the matter.

In an article in the Times several months ago you referred to the fact that Jesus while on earth did not mix up with political or governmental affairs in his work. "And he that saith he abideth in him ought himself also so to walk even as he walked," yet the temperance workers seek to abolish the evil of drinking through the force of the law. Neither can we picture our Saviour out of the light of the Bible as a fully yielded member of the body of Christ.

ANSWER:- Among the Scriptural grounds for the principle of total abstinence may be cited: (1) I. Cor. VIII, 13; Mark IX, 42; II Cor. XI, 29. Those and many other passages show that we are to regulate our habits with

regard to the weakness of others and not with regard to our own supposed strength. Even if we could drink and be sober there are men who can't and who must be helped to abstain by our example. (2) Matt. VI, 13; XXVI, 41.

It is an undeniable fact that all the drunkards came from the ranks of those who began as moderate drinkers and that many who thought they could remain moderate drinkers have sunk into the hell of a drunkard's life. In view of the daily illustrations we have of the peril of touching liquor, the Scripture prayers just cited warn us that we should let it alone. (3) I Cor. III, 16, 17. The body is to be kept absolutely clean and pure. It cannot be if it is drugged with alcohol even in small doses. The athletic trainer forbids it to the men whose bodies he is seeking to put in the best condition.

But even if there were no Scriptural passages supporting total abstinence, that would not affect the case. There are no Scriptural passages forbidding slavery or arson or bribery, but we know that these are wrong and hold aloof from them. We do not say that the use of intoxicants is like these, but we do say that it is unwise and dangerous and inexpedient and that the wise and Christian course now is total abstinence.

The abolition of the liquor traffic by law is a different matter. Total abstinence is a personal principle of which men must be persuaded, but prohibition of the liquor traffic is proposed as a legal statute to be enforced by the State. We believe that saloons should be prohibited because they are economically and socially and morally a source of loss and injury to the community. They degrade the locality where they are situated, real estate values, depreciating the quality of labor, introducing boys and young men to the drink habit, fostering crime and producing poverty. Agencies against which such charges can be made and proved should not be tolerated. Some day they will not be. The State has as much right to prohibit them or to prohibit the importation of or to forbid riots or gambling or debauchery, or to require the quarantine and to seek the detention of contagious diseases.

But you ask what Scriptural grounds we have for seeking as Christians to suppress the saloon by law. Because that is the only way it can be suppressed. The saloon is now legally allowed. It can only be disallowed by legal action, by the passage of prohibitive legislation or by a prohibitive construction of such legislation as we have where that is possible, and as Christians we have a right and a duty to seek to accomplish this result because our Christianity intensifies and does not destroy our political duty. Jesus told his disciples that they should pay taxes. He clearly asserted the sacredness of political obligations. He himself did not undertake to effect any measures by political action because no such action was open to him and because he was seeking to introduce principles of action by which men would govern themselves and would not enforce these by any political entanglement. But we do not find in his method a reason why there should be no laws. We punish theft and murder by law and we see nothing at variance in our doing so with our Christian faith. Likewise while we would get at the root of the liquor evil by persuading all men to abstain from it, we think that we are acting as Christian citizens when we seek to abate the evil of the traffic by law just as we seek to abate other social evils.

QUESTION:- A young man who feels the ministry to be his life's work, is suffering from three serious nervous breakdowns at college, due largely to study. Does God demand such a one to continue until death in the face of apparent physical impossibilities, or ought God be depended upon to point out a ministry not demanding hard study?

ANSWER:- God does not call any man to do a work which he is not qualified or cannot become qualified to do. And it may be that the work necessary for preparation for the ministry is too hard for this correspondent. If so, there are innumerable other ways in which man can serve Christ. Many of the most useful Christian workers of our day have not been prepared for and could not carry the work of the regular ministry. But are our breakdowns ever due to hard study or hard work? Are they not due to neglect of exercise, to failure to take sufficient sleep, to carelessness as to diet, or to worry? In a case like this,

a wise Christian physician should be consulted. He might be able to say whether the breakdowns indicated an inability to do the work preparatory to the ministry or whether they were due to avoidable sources.

RECEIVED

Mr. Robert E. Speer: FEB 13 1913 The Rev. J. P. Luton,
Mr. Speer Spring Hill, Tennessee.

Can a melancholy disposition be permanently
changed? If so, how? *Amos*

If Christ is to control the whole being, how far
should we trust Him to heal the body? E.g. If you had
a diseased throat would you pray, go to a specialist,
or change climate?

This correspondent closed his letter to Mr. Speer
with the following:

"I'll appreciate any help you may be able to give
on the above.

"With all good wishes for you in your great work,
I am,

Gratefully,
"A Reader"

F. C. Adams, Plattsburg, N.Y.

I am a Christian minister. For the past three or
four years I have been compelled by force of circumstances
to give up half of my time to secular work in order to
support my family. The church to which I sustain my
relationship as a pastor pays their men so little that the
average man cannot live on what they pay. I am debating
the question, "What is my duty?" Shall I spend the next
twenty years of my life (natural course of things I might)
among a people who pay so little, and give up much of my
time that should be devoted to the work of the ministry to
secular employment to meet the mere necessities of life; or
shall I feel free to enter some other field where I am pro-
vided for, and give my time fully to the work of the
ministry. This is a question I wish you to give me light
upon. The church to which I sustain my relationship stands
for clean things and I belong to that class of men. Any
light you can give me, please do so through The Sunday School
Times.

*If a man feel qualified and desirous to give his time to the ministry as it is both lauded by many,
then he should be to see first that it is possible and if he has the opportunity then message
to give to him or those in any spiritual needs*

The disposition can be changed, by ignoring them and seeking religion a matter of
the outward remembrance that, of constant service of them out of a firm will to obey. I have seen
many about disposition. It keeps this within character than in the temperament
disposition is a hidden part of character (Christ's life p. 26-27)

Christ can permanently change our disposition by becoming sharing our disposition,
by taking up the cross in us. If we are broken, and in simple trust yield ourselves to
him the will becomes our life and makes us a new creation in them.

Get the Charles Spurgeon's little booklet entitled

It can be obtained from the Sunday School Board Co.

Spurgeon's Christ's words, which is the duty of private prayer, does not relieve us of
the duty of prayer of doing as best we can to do our best. If we have a right to expect
him to do all that we have a right to expect, we do all we can. He means that he has already
done his part and is waiting for us to do ours. He shows that we have a part to do and
just as we have a part to do in each case we have an inner part to do and
that part is increased most directly by us that is direct. That part enlarges as we
progress and as they that we have in heart, direct is met by increased blessing that, making it
possible for us to do just near. In the case of sickness we get to study our books. If it is
due to any habit or bad condition we should correct them. We get to be the best doctors and
of this same. If certain diseases or other conditions are expanded we have direct in remedy of it
is possible to that condition when it is possible. If you have no "eye for eye" or "tooth for tooth" the
more we know from the more we are able to do all that we can to help both ourselves and others.

to

There is a place for sympathy, Christ himself, for men who are separated from each other
who are as it is in fact. Part sympathy being for the most part by leaders and being that which
he might have given to sympathy. And he himself being upon his course.
The very day in an even country many ministers had farms or other occupations which separate
them in word as in fact. The ministry of the church has for the most part been a sympathy
ministry. The great proposals for the maintenance has had been a sympathy body of men,
including not the voluntary work of workers leaders and immigrants. The question that is raised is not
whether we can be largely answered one way or the other. There is today in our country much room
for a sympathy a part, by sympathy ministry. But on the other hand, from the part view of the church,
there is now a ministry which sees for the world has a challenge to its pastoral, namely that
they should stand forth when they find in sympathy any effort or work which ought
to be done there just as with other bodies so as to produce a sympathy cooperation. Administrative bodies
is a good thing, but Christ himself is better. The church room with the church should be as that of the church.

Gertrude H. Smith.

Chestnut St., Haddonfield, N. J.

A few months ago, when we were discussing the question of the use of tobacco in connection with a temperance lesson, one of the boys in my Sunday-school class asked whether smoking was downright sinful, or just a foolish and useless habit. How would you answer this question?

Doctors and nurses and in the case of boys physicians, beautiful
children, and a not depend upon you the strongest, some
enjoying of themselves in a not depend on the same of being a
fine a job school. But it surely is not depend on the same of being a
depend on the same of money, and in the case of boys, men who
are physically unwell and in the case of excessive use
it is not depend because it is a violation of the laws of health.

The New York Medical Journal says "Cigarettes are — is recommended"
(Cigarettes for 106-108.)

The instruction book — as tobacco use.

(Laws 109-111)

In the review of the Rev. Peter Davis for Dec. 28. in the column a gentleman ^{less printed from} ^{to less of the gentleman} ^{education} ^{and has no} ^{means} ⁱⁿ ^{the} ^{gentleman}
a young man in the ministry who put the need of more ^{education} ^{training} and has no means in the gentleman
was answered by a reader of this paper who in heads so men have done in his church in
Missouri was not satisfied with the answer and gives the following vigorous advice

~~"I attach hereto a question which appeared in your issue~~
of December 28. "I would like to talk to this young man
and can do so only through you. I do not agree with your
answer to his query at all. To say the least it is insufficient.

"This young preacher needs very badly just what most
preachers need and few get. He needs to go out among men,
without his clerical garb, work with them, learn the language
of the everyday world, sorrow with men, know what they have
to meet and how they talk. If he was in Missouri I would
say he needs to acquire the Missouri language. He needs to
quit preaching for a year or two, get a job earn his living
with his hands or head in direct competition with other men.
It would be better for him to put on overalls and jumper and do
manual labor, get to be a foreman and learn to manage men.
He needs to get a job which will send his body tired to bed
every night and his mind wondering at the many things opened to
his sight in new conditions of which he never dreams.

"If this prescription is too hard let him continue
to preach but get out on week days and do something else,
anything which will rub off the preacher marks and make him a
man among men. He needs more education & This is the kind
he needs. After two years of real, everyday life he will be
a new man and will know how to talk to other man and make them
listen to the truths he has to tell."

~~I hope that no sympathetic old maid has read this~~
appeal and furnished him with the money he is evidently
fishing for in his letter.

I am a Presbyterian and the leader of a Men's Bible
Class in my church."

~~From William Southern, Jr.
Independence
Missouri~~

Jan 20 - 1913

Rev. S. Clowes Noxon,

Winona, Ont., Can.

January 22, 1913.

"I have just read the article "How to do ones reading" in issue of Dec. 7, '12 by Robt. E. Speer. I wonder if Mr. Speer would give a list of what he considers the "Great books" to the readers of the Times. This article referred to and the list of books would be valuable to place in the hands of young men and women."

Various lists of ^{the} "great books" have been prepared by far more competent persons. Last ~~year~~ ^{year} ~~Abraham~~ ^{Abraham} when he was this his ~~own~~ ^{own} list ^{of} ~~the~~ ^{the} "The One Hundred Great Books." Mr. Roosevelt had to hand a choice selection and did very well in the "Princeton Library" which was printed in part in this volume in the issue of —. The President Eliot ^{of} Harvard has also made a selection of books as follows: —————

We may be sure who has tried it it is hard to take a list of books down upon by cards and read through it. It is too much like a physical program or a course of diet. But I cannot certainly know good things for each year of our education to our own natural choice in reading; we should read each year two or three of the books on the list.

From

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from the school & Order keep a close grip & run like the Ministers Association & the
Brethren for church which comes to the matter in hand. Can you not speak to your
public about it, show them the facts and get them to stir the Minister of the city in their
Association to favor the education. In cooperation with the Parents' action, something
may could be done. Is there not a Board of Trade or Chamber of Commerce or Civic
Association of some kind which stands for law and order and which appears
of the improvement of the popular mind.

If the work had been done for decades, what an expense could have been
made if the one third students had attempted to prevent the sale of liquor.

For the liquor people have no limitation in carrying the law of the temperance
movement. I believe that even so this shows its essential ^{point} a ^{quarry} and
anti-Americanism.

Mr. G. B. Thompson, Field Secretary of the General Conference of Seventh-day Adventists writes in excellent spirit to complain of the recommendation of Canright's book on the doctrines of the Seventh-day Adventist Church, asking whether it would not be only fair that some other books presenting the doctrines of that Church from within should be mentioned. To a request that Mr. Thompson would suggest the names of some of these books, he replies mentioning "Looking Unto Jesus," "Desire of Ages," "History of the Sabbath," "Thoughts on Daniel and the Revelation" and other books. These could be obtained from the General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.

Mr. Thompson also ^{calls attention to} ~~points out~~ the large amount of money raised by the Seventh-day Adventists for missionary purposes through the system of tithe-giving. →

As to the statement that the missionaries in various fields complain of the proselytising methods of the Seventh-day Adventists ~~he~~ ^{he} ~~Thompson~~ ^{admits} says: - "I appreciate the fact that the teaching of the Sabbath makes some conflict between our work and that of other evangelical denominations. We are sorry that this is so, as we do not differ because we like to differ."

~~Now~~ ^{He} ~~Thompson~~ ^{if} justly points out how much his Church has in common with other Christian bodies, but in reply

Mr. Spicer:

I am casting about for a text-book of from 300 to 500 pages, to be used by a beginning class in theology. I wish something conservative and constructive. Will you kindly recommend a few books that would meet my needs? Please state name of book, author, and publisher. Also what book or books you could recommend in natural theology.

From A. J. Graf

President of Emmanuel Missionary College

Berrien Springs, Michigan

Probably the best volume in the ^{entitled} _____ series published by _____
by Henry C. Work, Bishop of Ontario.

would be just what you wish. Bishop Work is an of the most devoted, reverent, and accomplished scholars in the Church of England and this text book in size and spirit and character will probably just meet your needs. ^{Popular helps on the same theme} also answer to your question. Would you wish that I had said in the form of a text book. Charles Carter's "Theology" is an earnest effort to present a conservative theology and in many respects it would be regarded as conservative but by conservative people some of its portions are deemed liberal. Some other books which might be suggested are Henry's "Theology" —
Whether the latter Advantages,

On natural theology you might examine —

Letter to Spencer

Mr. Spear:

Box 204, Throckmorton, Texas.
August 6, 1912.
Frank L. Meadow.

I presume that most of us need helping at some time in life. I feel like unbosoming myself to you and asking your advice and help.

I am a young minister 32 years old, with three years' experience. I entered the ministry with a few hundred dollars indebtedness, but with faith in God that He would help me and bring me out more than conqueror over these things. God has been good to me, and has helped me, and my faith in Him is boundless. But I acquired some additional indebtedness the first two years of my ministry due to small work and poor pay. I now have some obligations to meet, and just cannot see where the money is to come from to meet them. I have prayed so earnestly and so long that God would help me to free myself from the clutches of this debt ~~and~~ evil that I cannot see why it is not His will to do so. I know full well that I could be more useful in the ministry if this impediment were removed. I am handicapped as it is.

More than this. I have a preparatory education, and feel the need for more. The way has about opened for me to equip myself, but I cannot take advantage of it unless these debts are out of the way.

Now I must believe that it is our Father's will for me to be better equipped for the work of my life. Why, do you suppose, God does not answer my prayer? Is there something in my life that separates between myself and God? If my life is not on God's altar, I simply do not know how to make the surrender.

Can you offer me some suggestion or word of encouragement? At least remember me when you pray, that the great God of all the earth will use me for His glory whether it be in suffering or in triumph.

~~You may answer me in your Notes on Open Letters if you wish, only kindly do not use my name.~~

In the first place do not be discouraged. Thousands of men have passed on the road on which you have ^{been} standing, and many of them have found it hard with varying grades of difficulty than yours. In my line, ^{as with you} the trial has come not from their own mistakes, as you have done, in part at least, from ^{an} debt, but from circumstances which beyond their control. Their trials have either cut far of souls that have some type than a change of character to great success. A preacher for years the editor of the "Daily" you know was a little back of your entitled "The Greater Work" in which he had especially reached

on entitled "God's Answer" to any a partner,

In the same place

Remember also that your response is not singular. Read I Peter 15, 12-19, Heb. xii, 6-11, I Cor. x, 13. and do what a goodly fellowship there are in who have to meet disappointment

-disappointment and what a reward waits for them who endure well

In the third place. Get your feet set from the debt. by such sacrifice, when left it to a little while any money comes to you. toward the payment of the debt and by this accumulation of soon as you can do with wisdom the understanding.

In the fourth place you can get the additional standard you desire day by day contact awaits for it. When your needs compare. As a little money, or much as you can, for now you need the very best books and treatise on them - or love - with help of another? Permit yourself for you will find some excellent material as to reading. Perhaps I might give the facts there here:

In the fifth place, you have as about you men & women above come

and readers as men quote them yours to do them and

cheer and help them. All that you do for others will be light their

hands and lighten your own.

RECEIVED

OCT 14 1912

October 12, 1912 Mr. Speer.

P.W.Gruver,
York, Pa
August 19th

Speer:-

I have for a number of years been a Sunday-school Teacher. I am anxious to acquire ^{more} a thorough knowledge of the Bible, thus adding to my efficiency. What course of study would ^{you} suggest for this purpose? Are there any correspondence schools offering such courses? If so, please name what you consider the best.

Which do you consider the most profitable, - a course with a correspondence school, or general reading? If general reading, please give list of books that would be helpful. Don't include any books on Pedagogy.

What is the best commentary for the above course, - something practical and exhaustive, but not too technical? What is your opinion of the "Pulpit Commentary"? In a course of general reading would not a first class commentary be an absolute necessity? What would you recommend in this line?

You need not mention "Teacher Training Classes." They are all right to a certain extent, but not what I want; ^{they are} too superficial. I want to pursue a course that will build me up; something really strong and helpful; something really something solid; something that will give me a thorough knowledge of the Bible, its doctrines, its principles. Would it be possible to do this by using the Bible and a first class Commentary?

In your advice please take the following factors into consideration: first, that you are addressing a layman; second, the matter of expense will have to be taken into consideration; third, I could devote but a short time to study each day.

There are correspondence schools offering various courses in Bible study. Some of the best known are the 156 Dept. Sec. the Bible Teacher's School, the Bible Teacher's School, the Bible Teacher's School, the Bible Teacher's School, and the Bible Teacher's School. These are offered by various denominations to their members. They are sent to the D. D. board or department of your own church. Your pastor would be able to advise. If there is no such course in your church, you might write to the Hon. J. W. Gruber, for the course which he could advise. You

A good correspondence course will require some ground reading and indicate what books are to be read. If you could let me have a few copies I could advise Salomon's Introduction A.H. N.S., Davis's Bible Dictionary, and "The O.S. and the

and ... of you wish to read things on how the modern pentagram about the Bible you might read Gladstone's *Propaganda* Book of the Bible and *Manuscripts of the Bible*. The ...
The material to be covered by commentaries is so great that no one commentary on the same Bible can ...
you see much and then a little on the Cambridge Bible for Schools and on the Bible Society (U.S. ...
Doubleday Son) is sufficient. The best that commentaries are probably James' *Expository* ...
and



"Survey" what the Bible teaches? "Bible" "Biblical Theology"? "Biblical Theology" "Theology of the Bible" ...
Some of these are pretty solid books and are well known but that is what you want. ...
and find your feet as there are few you can get a good amount that is worth acquiring.

but the danger of ever going wrong is that it deviates so far from the things of the Bible itself. It is better to make two of them, what the Bible says has to say. ...
"Theology of the Bible" (three) are now you have a good amount to the Bible and give it teaching ...
don't

Perhaps your best course would be to begin with the books of the Bible, the O.S. ...
and put your hands on the other books for the present when you study them at the same time ...
you go on with your daily reading and study of the Bible text itself.

From C. G. Trumbull

(For "A Man's Questions")

1031 Walnut Street

Philadelphia

I notice that in your list of books suitable for a library for a young minister you have included a few books which represent the views of the higher criticism. I do not question your doing so, and I believe I understand why you have done this. I also think I am right in understanding that your own position is an unquestionably conservative one, and is wholly opposed to the destructive criticism of the Bible. Yet I should be grateful for an expression of your views as to why you think a conservative minister or Christian worker who holds to the orthodox and traditional and evangelical conviction of the church, as I do, would do well to read at least some volumes in the strongest works of Bible scholarship of the higher critical school, even while he frankly disavows their position.

Many earnest and faithful Christian men who are following Christ closely and fruitfully during this work accept the view of the Bible which are associated with the term "higher criticism". It needs to be remembered, however, that "higher criticism" is a phrase which denotes a method rather than a result. The "lower criticism" is the determination of the exact text from a study of manuscripts of the Bible. The "higher criticism" is the study of questions of authorship, composition, date, etc. on the basis of ^{internal evidence of the text} ^{Book facts}. ~~The Bible~~ ^{For example} ~~states~~ ^{states} that it was written by ~~him~~ ^{him} and many of the ~~apostles~~ ^{apostles} do not explain or where they were written. As an ~~example~~ ^{example} there is given by the use of the "higher criticism" ~~study~~ ^{promoted on the basis of the text} ~~of the internal evidence~~ ^{of the text}. Just as it is of the "higher criticism" that has established our confidence of the Johannine authorship of the Fourth Gospel. The "higher criticism" as a method is used by our Bible students of ~~today~~ ^{today}. ~~Some~~ ^{in their study} ~~have~~ ^{arrive} ~~at~~ ^{at} ~~higher~~ ^{higher} ~~results~~ ^{results} and do so often by assuming principles which others deny. ~~They say that~~ ^{they say that} ~~there are~~ ^{there are} ~~to~~ ^{to} ~~be~~ ^{be} ~~learned~~ ^{learned} ~~from~~ ^{from} ~~the~~ ^{the} ~~text~~ ^{text}. But the ~~men~~ ^{men} who do this are I would say the most faithful Christian men. Almost universally in the ~~evangelical~~ ^{evangelical} church for example. It ~~is~~ ^{is} ~~clear~~ ^{clear} ~~that~~ ^{that} the ~~higher~~ ^{higher} ~~criticism~~ ^{criticism} "the view of the higher criticism" and yet to be ~~challenged~~ ^{challenged} ~~as~~ ^{as} ~~was~~ ^{was} ~~formerly~~ ^{formerly} ~~understanding~~ ^{understanding} for the ~~evangelical~~ ^{evangelical} faith is both the present generation. It is in "Jesus the Christ" is ~~clear~~ ^{clear} ~~to~~ ^{to} ~~be~~ ^{be} ~~learned~~ ^{learned} ~~from~~ ^{from} ~~the~~ ^{the} ~~text~~ ^{text} ~~of~~ ^{of} ~~the~~ ^{the} ~~Gospel~~ ^{Gospel} ~~and~~ ^{and} ~~the~~ ^{the} ~~higher~~ ^{higher} ~~criticism~~ ^{criticism} ~~is~~ ^{is} ~~not~~ ^{not} ~~to~~ ^{to} ~~be~~ ^{be} ~~learned~~ ^{learned} ~~from~~ ^{from} ~~the~~ ^{the} ~~text~~ ^{text} ~~of~~ ^{of} ~~the~~ ^{the} ~~Gospel~~ ^{Gospel}. ^{may} ~~be~~ ^{be} ~~learned~~ ^{learned} ~~from~~ ^{from} ~~the~~ ^{the} ~~text~~ ^{text} ~~of~~ ^{of} ~~the~~ ^{the} ~~Gospel~~ ^{Gospel} ~~and~~ ^{and} ~~the~~ ^{the} ~~higher~~ ^{higher} ~~criticism~~ ^{criticism} ~~is~~ ^{is} ~~not~~ ^{not} ~~to~~ ^{to} ~~be~~ ^{be} ~~learned~~ ^{learned} ~~from~~ ^{from} ~~the~~ ^{the} ~~text~~ ^{text} ~~of~~ ^{of} ~~the~~ ^{the} ~~Gospel~~ ^{Gospel}.

I do believe when one is to answer them in by writing them on their own paper
and displaying their case - better the evidence to produce or the presentation in which it is set.
At the same time I do not think one need to spend much time in this way, especially one
who does not have the linguistic equipment with historical knowledge necessary: a good few books
of scholars who have and who deal bravely with the problem like Barthelemy "Remains
of the Latin" in case the words were under "Remains" ^{as you} also had set forth and more
can find in the end of a critic like Starnack, whom he is superior in accuracy, also
can further ~~also~~ have given more comprehensive long year and also sets in —

Mr. Robert E. Speer,--

RECEIVED

SEP 1 1912

R. E. Speer.

V. W. Bayles,

350 South Tryon Street,
Charlotte, North Carolina.

September 21, 1912.

I should like to have your advice as to how a young man can make up for the lack of high school and college education. My responsibilities in the home are such that I cannot attend high school or college, but I have the evenings at my disposal. I have a grammar school education. I am interested in religious and personal work, and would like to prepare myself for as large usefulness as I can. I have ordinary capabilities and a constitution that is very good. What method of procedure, reading course, or studies would you suggest? ---B.W.V.

You need not be in the least discouraged. No who appreciates the matter in your spirit will give the best possible education, with far more than the ordinary schooling. In the first place, don't waste time in what is inferior. Work out your course of study and study well in advance and prefer them not being such for tomorrow and tomorrow's best. In the second place, do something each day. If you have your evenings you have ^{all} the time you wish ready and. In the third place, make your own plan and refer to the references given and those who will help you out. In the fourth place, study ^{the} references given and study and work hard. In the fifth place, ^{the} references given and study and work hard. In the sixth place, study and work hard. In the seventh place, study and work hard. In the eighth place, study and work hard. In the ninth place, study and work hard. In the tenth place, study and work hard.

the English Grammar Series (address) and the Compendium
series of the Bible Studies School (address) a thorough study
of the N. T. with unmistakable leads in the Book (see) for a last book send
and to bring out for you the book and a complete study and the study of Scripture's
fulfillment both and Christ's duty here shall be help to you both study
the whole course for you. Just as soon as possible take a class in Book School and
bring your help to Christ's in his light. Keep in the book with your partner and
make me your library. In your reading course take books and papers which
has at least three great highlights each year, books like Stanton's life of Johnson of
Rings, Lockhart's life of Goethe's death, Tracy's life of Plutarch, Salvator's life of St. Augustine,
Anderson's life of Thomas Jefferson, Cook's life of Shakespeare, etc. If you have anticipated
the course which I have suggested for you write to you if you want particular help.

J.H.S.,

Denver Colorado, July 29, 1912.

Question:-- In The Sunday School Times of July 20 appears a query concerning the Sunday-school Athletic Leagues, which have recently been formed in different sections of this country. Replying to the person who makes the inquiry, I would ask if such an organization is inconsistent with any principle of the church or Sunday-school, moral or otherwise? Just what the objection of the writer is, it is difficult to determine. He says that it "places the sanction of the church on worldly amusements." Does he class base-ball playing with gambling, dancing and theatre going? He further says he "Does not think it meets with the Lord's approval. If he is a leader in the Sunday-school--a superintendent--should he not know whether it is right or wrong? Did Jesus when a boy engage in physical exercises, or was he an ascetic? Our recent Sunday-school lessons emphasized the fact that Christ was a normal, healthy boy, and that he engaged in the games and pastimes of his companions. Is this teaching true? The writer of the query says he is "Dubious" as to the claims of the Association regarding increased attendance at the Sunday-school, and the discouragement of Sunday Base-ball. For two years I have been striving by every legitimate means to get young men at the most dangerous period of their lives (16 to 21), into the Sunday-school. I have attended numerous teachers where the "burden of hearts" was for the young men of the community. We talked about the matter until both the subject and the patience of several of us was exhausted--just talked--mark you, there was no definite plan formulated--no effort made to get the young men of the community into the school. Through a suggestion made at a recent Men and Religion meeting, I put the plan of a baseball team into effect. As a result a dozen or more of young men have not only been brought into the Sunday-school, but attend regularly during these hot days of July. What shall we do? Return to the teachers' meeting again, and talk, talk, talk, for another six months, about how to get young men?

God works through people. Does he not? He won't drop young men through the roof of the church while we are talking. But if we will permit him to use us, he will use our brain and will power, and our dispositions, etc. in reaching young men, if we are not too lazy to go after them. If we will go after them, keep after them till we land them, God will, most assuredly bless our efforts.

This question of athletics and physical exercise is growing among our young people. If it is wrong, if it is a sin, we who are interested in the youth of our land should know it now. The Sunday-school Athletic Association is a means to an end. In our school it is accomplishing the end in view--i.e. bringing young men to the knowledge of the truth of Christ Jesus. The writer believes that if young men can be introduced to the Sabbath school by any legitimate methods, they will eventually form the habit of regular attendance. He has proven this in his own class. Just as they form the habit of Sunday ball playing or the pool room. Those of us interested in this matter are not interested in what your querist thinks or feels or infers in regard to this matter. Is it wrong? Does it violate any principle of Christianity? If so kindly tell us what it is. The Boys' Brigade had the sanction of the church and Sunday-school. Was it wrong? Your suggestions that the young men of our Sunday-schools play with teams, but have no association, is difficult of fulfilment. Almost every store, factory, etc., has its team, and they play in a league, under schedule. Where shall our boys find a team every Saturday to play with? This is one purpose of the Association, under direction of Christian men who give their services gratis. Hoping that you may find space to give us a thorough and comprehensive reply to the above questions, I am,

Yours fraternally,
J.H.S.

If in agreement, the Church in the an. institution of the County, as
it was in medieval times, as it is there in the. it is a very
long natural and must also be in that right; in the County's
life, Christian, Church's affairs, announcements. I hope our folks understand
the Church. That is the condition of the. your condition. Today. I'm
not satisfied in our view. We feel it to be better that the Church
should have a measure and more distinctly defined functions.

If in agreement, let us of again, however, men feel that the
future of the Church should be spent on all that is good and dis-
tinct for the County's life, it is a matter not of moral right or
wrong but of judgment as to what is expedient and wise. And
think that it is best for the men to have their activities as other
men but not as Church men. I have doubtfully and think
our faith is a better but I do not believe in regard; it is a Church
activity as in organizing it into the work of the Church.

of that the same which were given in the name of the gathering
the paper was cut the news paper the paper by cut or being cut in
the name of the ed. Cost the gain printing cut the paper in the end
of the way in which a man can make having believed to begin and
cut by the end the paper to the end. ^{and} the other plants cut in the
the highly part by the other. The general gathering has been
a paper. How not acceptable our end. ^{is not} that it put a big
attention at the end to the end by the end another end this
clear the state of the end. As yet to be written, somewhat
to occupy this.
to occupy this.

The church must be established in good but not after that
in good help to the church's foundation.

There are needs in the church but a man must first be established in
the church this is one the foundation, the work, and so on.

Religion and discipline in life are far wider than the church they include
a part of that the church has not established to come.

5. Can we not a distinction be made in the way? Any brand or two
just prevent shadow between an individual ultra character in right
and appropriate to us as a byjus for ultra impulses, but the Church
with institutions should see in the Church a new original manner of
intricacies as in his unit in character or cost. It is in the
but the Church is to unite hearts as human life but it is by pro-
viding the right spirit and ideas for life but by ^{providing} adequate
as eyes and hearts, of hearts and eyes. These matters should be used
to draw men into the Church which are historical manner to us in byjus
then two. These matters should be religious and make it.

6. It is true that I cannot not say down the law for others. The
events, committee (where the Church) ^{for this} must provide a short list of the
suffer in byjus ^{clear} - in the byjus; ^{clear} abrogation, amendments, but then under
the largest possible manner, to life by the law need to take care that they
lose their lives in byjus to save them and they could do but to suggest that
what has been said to do any good things. When they are not to do things, the working
with Church and its abstracts experiences

x. The large question is as to whether because a thing is good and proper
and useful in itself, it follows that it is a wise practice of the Church or
the individual. The thing is the question of practice a problem is a good
and necessary, and the least objection of the man which is adopted is right
but it does not follow that the man should introduce it into the world. Be-
cause he has in substance a right I do not follow that it is a
right to make it a practice of the Church or the world. I do not say that it is
easy to do so, given that it is easy to have speaking, hearing, reading,
writing, ^{reading} ~~writing~~ ^{reading} ~~writing~~ many other things which good practice is under the
conception and as activities of the world. But the question remains as to
whether it is best or possible ^{best} ^{for the world} for us to use these things to reach people. I do
not believe that it is. I believe that the Church will be best served by
few things. I believe also in the highest energy (no good game or
sports and whatever pleasures and that which is good and perhaps
in them and us then to get down to those who are not there.
in order to win them to Christ

1. ^{beast} Attacks and jaws and ^{entire} ^{physical} ^{character} ^{of} ^{the} ^{beast} ^{is} ^{usually} ^{not} ^{easy}. ^{And} ^{game} ⁱⁿ ^{our} ^{hands} ^{and} ^{the} ^{beast} ^{has} ^{to} ^{be} ^{kept} ⁱⁿ ^{the} ^{same} ^{order} ^{as} ^{the} ^{best} ^{of} ^{the} ^{beast} ^{which} ^{are} ^{to} ^{be} ^{kept} ^{clean} ^{and} ^{strong}. ^{And} ^{that} ^{we} ^{can} ^{do} ^{to} ^{make} ^{them} ^{whole} ^{and} ^{beastly} ^{and} ^{vicious} ⁱⁿ ^{right}.

2. The fact that we have our jaws not as the human jaw but for game in properly right too. They is an ^{average} ^{or} ^{each} ^{and} ^{good} ^{whole} ^{beastly} ^{jaw} ^{is} ^{an} ^{ideal} ^{and} ^{good} ^{idea} which ^{we} ^{have} ^{based} ^{and} ^{continued} ^{by} ^{his} ^{power} ^{when} ^{he} ^{was} ⁱⁿ ^{the} ^{beast}.

3. There are many ends which attach themselves ^{to} ^{the} ^{game} ^{and} ^{to} ^{the} ^{beast} ^{and} ^{then} ^{is} ^{easy} - gambling, success, better equipment, cheating, property - but these are not in the law ^{and} ^{of} ^{the} ^{game}. ^{On} ^{the} ^{other} ^{hand} ^{the} ^{idea} ^{of} ^{the} ^{game} ^{is} ^{real} ^{and} ^{can} ^{be} ^{kept} ^{from} ^{the} ^{problem}.

Mr. G. B. Thompson, Field Secretary of the General Conference of Seventh-day Adventists writes in excellent spirit to complain of the recommendation of Canright's book on the doctrines of the Seventh-day Adventist Church, asking whether it would not be only fair that some other books presenting the doctrines of that Church from within should be mentioned. To a request that Mr. Thompson would suggest the names of some of these books, he replies mentioning "Looking Unto Jesus, " "Desire of Ages," "History of the Sabbath," "Thoughts on Daniel and the Revelation" and other books. These could be obtained from the General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.

Mr. Thompson also points out the large amount of money raised by the Seventh-day Adventists for missionary purposes through the system of tithe-giving.

As to the statement that the missionaries in various fields complain of the proselytising methods of the Seventh-day Adventists Mr. Thompson says: - "I appreciate the fact that the teaching of the Sabbath makes some conflict between our work and that of other evangelical denominations. We are sorry that this is so, as we do not differ because we like to differ."

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

December 9, 1912.

RECEIVED

DEC 10 1912

Mr. Speer.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Mr. Speer:

I am enclosing herewith a letter which was received here recently. If this is a question you would care to take up in your department "A Man's Questions" we should be very glad to have you do so. I am enclosing under separate cover the paper to which the writer refers. As you will see, he asks to have this returned to him, and we shall appreciate it if you will kindly send it back to him after you are through with it.

Yours sincerely,

Grace M. Breck

Associate Editor.

P. S. Thank you very much for the batch of question material which was received this morning.

Copy

John Hipp
Attorney and Counsellor at Law
506-7 Kittredge Block,
Denver, Colorado.

November 6, 1912.

I have just read with much interest The Sunday School Times of October 26 containing the World's Temperance Lesson. But I want to make a suggestion or criticism which applies not only to The Sunday School Times, but to all the comments in all the religious papers of the country.

They all talk about the beauties of temperance and the evils of intemperance, but they fail to discuss the real reason for the presence of drink in our country. Until they discuss and overcome that obstacle, the saloon will still be with us.

That subject is the legalizing of the saloon and distillery by the Christian voters of the country. For party's sake, for tariff's sake, for free trade's sake, for the sake "of any old thing," they vote the same ticket that the brewer and distiller vote, and make the saloon as legal as the church or the school.

I enclose a paper published by the liquor men in Colorado this summer during the pendency of our Prohibition Amendment to our constitution. This picture shows Roosevelt, Taft and Wilson all opposed to Prohibition, and in favor of Local Option and the liquor traffic. Their respective parties are opposed to Prohibiting the liquor traffic, and yet several million of church members voted for these men and for their parties. What consistency or what sense is there in talking temperance and voting to let the saloons and distilleries live? What influence can a man have teaching "temperance" while his vote licenses the saloon, and the blood money of the liquor traffic pours into the public coffers? What use is there in "voting counties and cities dry," when every railroad and express company is busy hauling liquor into "dry territory"? Of what avail is it to vote a state "dry" when the Inter-state Commerce clause of the Constitution permits wholesale liquor dealers in the "wet states" to ship liquor into such a "dry State"?

Why not get down to "bed rock" at once, and boldly state the fact that the Government must end its partnership with the liquor traffic, and that the church must meet its responsibility at the polls? The church has bravely

announced that the liquor traffic "cannot be legalized with^{out} sin," "that no candidate for any office has a right to expect, nor ought he to receive, the support of Christian citizens so long as he stands committed to the liquor interests or refuses to put himself in open hostility to the saloon." But what is the use of such resolutions when the very men who passed them in Conference and General Assembly violate them on election day?

Church members ought to be honest. They should either live up to such resolutions, or else they should quite passing them.

If the church had put those resolutions into practice yesterday, a Prohibition President would occupy the White House after the 4th of March. Instead of being the lair of the Tammany Tiger, it would be a scene of prayer and thanksgiving to Almighty God.

You would not have dared publish this letter before election because it has to do with "politics," and politics are tabooed in religious journalism. But now that the election is over, I beg you to publish it for the sake of the little children whom the saloons will curse during the next four years; for the sake of the broken-hearted wives and mothers, for the sake of the four hundred thousand souls that will stagger and reel down to "Hades" in the next four years, and whom the church might have saved had its members been as loyal to our Christ as they had been to their whiskey-soaked political parties.

Yours for the War against the legalized liquor traffic,

John Hipp.

I am sending the paper under separate cover. Please return, if not published.

The letter published above from B. R. J. shows that the problem is a far deeper and more
difficult one than the paper allows. It is not one of policy but, having to enter into the
discussion of the liquor traffic as a political problem. With this in mind, it is nearly always to appear
the more an subject in the paper of times and it remains to enter into the liquor traffic of the
before. you have of course seen it to such length but not the question of the paper mentioned
of political action. It is not possible to find the letter which it cannot have printed ^{as readily} ~~without any~~
~~restriction~~ ~~before~~ ~~election~~ day or now. The paper enclosed of the ~~unpublished~~ ~~article~~ ~~about~~ the

deductively and descriptively of the higher instances, and its deadly
antagonism to all the best interests of American life

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THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED

SEP 3 1912

Mr. Speer,

August 31, 1912.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Mr. Speer:

I am enclosing to you herewith a copy of a letter which has been submitted to us for consideration in your department "A Man's Questions." The letter that the writer refers to as having written to The Sunday School Times is one which Mr. Trumbull has under consideration for Notes on Open Letters. He is exceedingly sorry that he has let it wait for so long, and he is hoping now that he will be able to take up the question for discussion in Notes on Open Letters. He believes it would be well for you to answer the question in your department also, however, if you care to do so.

We are out of your question material again, and shall be glad if the way is clear to your sending more copy to us so as to reach us by Monday, September 9.

Yours sincerely,

Grace M. Breck

Associate Editor.

P. S. We shall be very glad if you can send us the copy for lessons 1 to 4 of the Young People's Prayer Meeting Department. Lesson¹ is needed for the issue of the Times which we make up next week.

suppose the salmon flow. Because that in the end it can be stopped. The salmon is
now barely obtained. It can only be dissolved by legal action, by the force of property
legislation or by a prohibition ^{and} prohibition of legislation, a sentence which that is possible. And
to that we have a right to duty to seek it according to the same means as
that ^{interests} ~~interests~~ and does not duty as political duty. For his duty
that the new system. It clearly admitted the number of political obligations.
The thing does not indicate to give any means by political action, because he
can seek to introduce people's power of what was ^{because the such action is open to him and} ~~cannot~~ ^{because he} ~~cannot~~ ^{can do not find in the method} ~~that~~ ^{but his duty that} ~~cannot~~ ^{cannot}
cannot not, suppose this ^{any} political ^{commitment} ~~but his duty that~~ ~~cannot~~
a new way than leads to his law. As said that and number of law and as he looks
~~not that a~~ ~~not in~~
at variance in an ^{down} ^{so} with his other facts. ^{where} ^{what} ^{as} ^{used} ^{get}
at the least the higher ^{is} ^{of} ^{parents} ^{are} ^{mean} ^{to} ^{obtain} ^{them} ^{it} ^{as} ^{there} ^{that} ^{as}
as a duty of them. ^{steps} ^{when} ^{as} ^{back} ^{to} ^{about} ^{the} ^{end} ^{of} ^{the} ^{higher} ^{of} ^{law}
fact is we seek to about other social duties

From H. C. Becker.

R. D. 2, Anna, Ohio.

As you are an advocate of total abstinence in regard to the liquor question, and are in favor of abolishing all saloons by law, I would venture to request you to give Scriptural grounds to these convictions. This is one of the questions that with others have caused me serious doubts in regard to the reality of Christ, as I am tempted again and again to look upon religion as a mere suggestive power. I have written to the Editors of The Sunday School Times in regard to the ground of their convictions, but they seemingly did not find it feasible to discuss the matter.

In an article in the Times several months ago you referred to the fact that Jesus while on earth did not mix up with political or governmental affairs in his work. And he that saith he abideth in him ought himself also so to walk even as he walked, yet the temperance workers seek to abolish the evil of drinking through the force of the law. Neither can we picture our Saviour out of the light of the Bible as a fully yielded member of the body of Christ.

page 87
Am I the Scriptural grounds for the ~~best~~ in total abstinence ⁽¹⁾ *as cited: I Cor VIII, 13*
Mark IX, 42, II Cor. XI, 29, ~~I Cor III, 16, 17~~. These and many other passages show
that we are to regulate our hearts with regard to the weakness of the ~~outward~~
~~tempers~~ ~~and~~ ~~the~~ ~~eye~~ ~~is~~ ~~and~~ ~~drives~~ ~~to~~ ~~be~~ ~~seen~~ ~~that~~ ~~is~~ ~~an~~ ~~absolute~~ ~~and~~ ~~not~~ ~~to~~ ~~be~~ ~~kept~~ ~~to~~ ~~obtain~~ ~~for~~ ~~example~~
with regard to our own support ~~shortly~~ (2) ^{in an undeniable fact that all the}
~~drunkenness~~ ~~comes~~ ~~from~~ ~~the~~ ~~rough~~ ~~other~~ ~~who~~ ~~begin~~ ~~to~~ ~~drink~~ ~~drunken~~ ~~and~~ ~~that~~
~~many~~ ~~who~~ ~~thought~~ ~~they~~ ~~could~~ ~~remain~~ ~~moderate~~ ~~drinking~~ ~~has~~ ~~been~~ ~~cut~~ ~~to~~ ~~hell~~
for drunkenness ~~life~~. In ~~his~~ ~~place~~ ~~daily~~ ~~remembrance~~ ~~is~~ ~~the~~ ~~fact~~ ~~of~~ ~~drinking~~
before the ~~Scripture~~ ~~passes~~ ^{fact} ~~it~~ ~~is~~ ~~seen~~ ~~in~~ ~~that~~ ~~we~~ ~~should~~ ~~not~~ ~~do~~ ~~as~~ ~~we~~ ~~see~~ ~~others~~ ~~do~~.
(3) I Cor. III, 16, 17. The body is to be kept ~~shortly~~ ~~than~~ ~~and~~ ~~pure~~. It cannot be if it is
drugged with alcohol ~~has~~ ~~in~~ ~~our~~ ~~bones~~. The ~~alcoholic~~ ~~trains~~ ~~fed~~ ~~into~~ ~~the~~ ~~man~~ ~~will~~

From - Frederick Alf,

R.D. 2, Box 94,

Auburn, Michigan.

Question:- If a young minister is likely to spend from \$100 to \$200 for his library, which books would you recommend him to buy?

#

- No. Bible Commentary - New Testament, 4 vols. (Doubleday)
- The Exposition Bible - Matthew, John, (2 vols.) (see the checked ones)
- The Anchor Strong's & the Key's Strong's Bible Dictionary
- Young's Analytical Concordance.
- Hodge's Popular Lectures on Theology - New.
- Clark's Outline of Bible Theology.
- Phillips' Theology.
- Edrickson - The life of Jesus & Jesus the Messiah.
- Bruce - The 3 parts of the Gospel
- Danbar - Christ in Modern Theology
- Hilborn - The 3 parts of the Gospel
- Creed - The Basics of Faith
- Schuler - The Jewish People in the Time of Jesus
- Belton - Introduction to the New Testament
- Creighton - Introduction to the New Testament
- The Gospels of the N. T.
- Parrot - The Church of Christ
- Young's - The Church of Christ
- Quimper - The Great Church
- Levy - The Church of Christ
- Harrook - The Holy Bible Original
- Richard - The Bible, the Church and the World
- Duncan - The Bible, the Church and the World
- Emphatic Standard Bible
- Emphatic Standard Bible
- Books of the Bible
- Allen - The Bible
- Strong's - The Bible
- Blain's - The Bible
- Young's - The Bible
- Duncan - The Bible
- Reprints of the Gospels with English language
- The New Testament in English
- Bruce - Apologetics
- Barnard - Prophecy of Daniel in the N. T.
- Doubleday - The Bible
- Levin - The Bible
- Knowing the Bible - The Bible of Christ
- Whitcomb - The Bible of Christ
- How - The Bible of Christ
- French - The Bible of Christ
- Emerson - The Bible
- Bushnell's - The Bible
- " - The Bible
- Duncan - The Bible
- See the Bible

The work of John Ruskin

The work of H. St. John

Scott, Wilson and Leventhal

Rosie The Spirit of Modern Architecture

Page The American Commonwealth

Ward The Spirit of the Law (4 vols.)

Booker T. Washington in Social Questions

~~Ward's work on Social Questions~~

Memories of Washington - The Works of Washington

#

As we can answer this question for ourselves. I have kept out of the
 matter as far as possible. It should be the intention of this ^{intentional} ~~work~~ ^{work}
 that the factory unit, should be a good working basis. There is not the
 hundred but a hundred. In your handbook, you had a hundred, but did not then
 in a better volume and I think and others have had their hands at putting
 up the best ^{possible} book they. In regard to the design I should be content and also
 to get by the students a better medium of the design library. By way
 of getting some help from his own men, but I think the man who
 has formed the factory unit have a good working library, which can be
 built a few more, and he can add to it year by year

From — The Rev. J. C. Crothers,
Huntersville,
West Virginia.

Question:—A young man who feels the ministry to be his life's work, is suffering from three serious nervous breakdowns at college, due largely to study. Demand such a one to continue until death in the face of apparent physical impossibilities, or ought God be depended upon to point out a ministry not mandating hard study?

God does not call any man to do a work which he is not qualified to do. And it might be that the work necessary for preparation for the ministry is too hard for this young man. If so there are innumerable other ways in which he can serve the church. Many of the new breeds of ministers have not been prepared for the work of the regular ministry. But as our breakdown was due to overwork? Or to the nature of the subject of exercise, to factors to which apparent relief is not given? In a case like this a ^{physician} doctor should be consulted. Whether the breakdowns indicated an inability to do the work preparatory to the ministry or due to accidental causes.

RECEIVED

NOV 15 1912

W. C. C. C.

From - Mr. H. E. Sloane,

3320 19th Street, N.W.

Washington, D. C.

Question [In The Sunday School Times of April 13, just to hand - Department, "A Man's Questions"-- is a question regarding a man and his wife who are Theosophists, and a suggestion of anti-Theosophical literature.

That is a matter that has given, and does give, me most serious concern, and I ask your indulgence while I umbosom myself a little. If that man and his wife are far gone in Theosophy, it will be almost useless to provide them with any literature. They think they know more than all the wisest of the earth can tell them. My wife is a Theosophist and oriental occultist, to my great sorrow. I have bought several books for her to read, but she refuses to read them.]

Theosophy is a revived form of agnosticism, with modifications -- most subtle-- teaching some deep truths, with a show of spirituality which the churches know little of--hence it captures some of the most spiritually inclined. It is the most cunning of all Satan's devices. In a peculiar manner I came in contact with it. It is making inroads among the preachers. In this city are at least five "centers" of the cult. One of them, concerning which I have some direct information, has made great strides during the past five years, beginning with three people, and at last accounts employing eighteen young women typewriters, etc. They send literature all about the country, besides conducting meetings and classes. Some time ago I determined to undertake to fight the thing. The devil himself has been fighting me and trying to force me into it.

One of the features of the cult is the direct communication with spirits on the "astral plane." My wife claims to have such communications. In one of them she asked who Jesus was, and received the reply that he is the father of all the gods. To her inquiring as to what salvation and repentance mean, she received reply that it is ^{was merely} just stepping up into a higher plane. etc. [With these people sin does not mean moral lapse, but merely the misfortune or trial, of the "descent of spirit into matter"--to be evolved from by a process of yoga, etc. My wife seems to be devoid of anything like conscience. Anything that will gain her point is alright with her!]

At times it has seemed as though I must leave the house - so submerged ^{surcharged} did the air seem to be with evil influences. There are now no true domestic relations between us. I wish some one would advise me whether such a case would come under the approval of Jesus' words about forsaking relatives.

There are two children to whom I have tried to teach things from the Bible, but their mother declares before them that the Bible is not true!! etc. I wish they might be taken from under ^{her} their influence, but do not know whether a man should break up a family violently to do so.]

I also need personal help against the diabolical powers. The Sunday School Times has at different times related instances of devils being cast out of people in Chinese mission fields, but let me mention direct contact with devils here at home, and people turn away as from the insane. I have been having a horrible time with the Santaic powers. A few days ago I had to quit work, and have been under medical treatment for my nerves, which seemed to used up in the continued struggle.

In spite of my knowledge of the truth, and desire to do it, a power has been trying to force me to blaspheme -- to insult God and to become a teacher of theosophy. About a week ago, during the night, I began to have setere cramps

doubling of the body and threatening convulsions,--while it seemed as though the devil was trying to incarnate himself in me, to do the work of the predicted anti-Christ. It was horrible beyond description. Among all the preachers in this city, I have not found any from whom to receive counsel and help--none seem to comprehend any such experiences-- and the doctors only think of insanity. As a matter of fact, much what is called insanity is demoniacal possession, or obsession.

A friend out west is standing by me and praying for me. I need the prayers of those who have faith. The story is much longer than herein outlined, but I do not presume on your patience.

[Theosophy and other allied cults, are indication of the final desperate struggle of the evil powers against Jesus Christ. They teach much that is true with the poison so artfully concealed that only those who have some knowledge of the inner spiritual realities, can distinguish.

Christian people need warning--for the inroads are mostly among church people-- these cults do not "go slumming."

I have been hanging onto the promises of the Bible in great darkness and distress. Do all you can to warn the people of the grave dangers in all the cults that involve orientalism in any phase.]

Ans.

More warnings could be made kinder than a warning against abandoning Christ and the simplicity of the historic faith. Guard for modern spiritualism, higher thought, new thought, or eclectic movements. No people are more deluded than those who think that ^{historic} Spiritualism, Brotharian or Fabianism have anything to offer which is not in the N.S. The message they are proclaiming in the East is borrowed from Christ so far as it is done, and what is not borrowed from Christ is not true in it.

When however, as these abominable heresies creep into a city have bitter and divisive results as in instances too often in, it is not the spirit of Christ that it should be allowed to break up the houses. There may be a time when temporary separation, even with division, is necessary but that is a last resort and is not allowed except to the extent of what is ^{advisable} necessary. Had as the ^{advisable} same in, then under other conditions for me except ^{the houses} ~~that~~ to be feared, to have something else to have but to achieve a victory here now and daily force.

RECEIVED

JUN 18 1912

Mr. Speer.

Speer

W. W. Pierce,
470 Toronto Street,
Winnipeg, Man. Canada.

Question; [There are a great many problems regarding the giving of
to the Lord. I give my tenth, but have been wondering recently whet
would be right to use part of it to buy material (books, etc.) which
help a teacher in the study of the Sunday-school lesson for the bene
himself and his class. Will you kindly let me know your thought ab
this?]

W.W.P.

Ans. Any part of the tenth is a gift which is in the heart with the
[The thing] ^{to be} done for us as gifts in the way that this most please
it has been set aside. It is not to be used apart to be
given to the Lord within the next year we have but to keep our
it to ourselves ^{enough} better is ^{enough} ~~is not~~ ^{enough} we get but to keep
ourselves ^{to know} ~~know~~ ^{from} our own increased ^{efficiency}. That the
part from our other.

RECEIVED

JUN 19 1912

Mr. Speer.

From - Miss Gertrude M. Griggs,
7 Oxford Street,
Worcester, Massa

Question--(Would you kindly tell me of any tract that you would
unregenerated man to bring to him a conviction of his need of Ch
have given him "The Life that Wins" and he said his mind was too
it was too deep for him to understand it. I have given him "Ho
Christ Real" and other tracts, and I think, though he reads them
mind must be still blinded by this world so that the light of th
God in the face of Jesus Christ has not shined in to make him see
reveal his condition as lost apart from him. Christ has not yet
necessity to him. He says that he probably chose the wrong pro
(the Law) to become very devout.)

Give him Ch. O'Brien "Out of the Dog" (also called One
Myself, 50 cents. This also gives a response given to others
him - get a catalogue of the books published by the ~~same~~ Publishing
st. New, Mass. and try some of them. Perhaps he would read books
or give "Heart of Holiness" Please let me know if ^{you see} there is anything
to read to guide through ~~intensity~~?

Question:- Would you kindly tell me of any tract that you would use for an unregenerated man to bring to him a conviction of his need of Christ? I have given him "The Life that Wins" and he said his mind was too obtuse or it was too deep for him to understand it. I have given him "How Make Jesus Christ Real" and other tracts, and I think, though he reads them, that his mind must be still blinded by this world so that the light of the glory of God in the face of Jesus Christ has not shined in to make him seek Him and reveal his condition as lost apart from him. Christ has not yet become a necessity to him. He says that he probably chose the wrong profession (the Law) to become very devout.

Answer:- Give him C. K. Ober's "Out of the Fog," (Association Press, 124 East 28th Street, New York City, 50 cents). This story of actual experience ought to interest and reach him. Get a catalogue of the tracts published by the Asher Publishing Company, 429 Holly Avenue, St. Paul, Minn., and try some of them. Perhaps he would read Bushnell's "Character of Jesus" or Young's "Christ of History." Please let us know if no one of these is effective. Have you asked him to read the Gospels through continuously?

Question:- There are a great many problems regarding the giving of our tenth to the Lord. I give my tenth, but have been wondering recently whether it would be right to use part of it to buy material (books, etc.) which would help a teacher in the study of the Sunday-school lesson for the benefit of himself and his class. Will you kindly let me know your thought about this?

Answer:- Any use of the tenth is right which is in accord with the highest principles of trusteeship. We are to use our tenth in the way that will most please and glorify God for whom it has been set aside. It ought not to be used selfishly or to cover things which ought to be done within the rest of our income but to help some one else with it to serve God better is We ought not to spend our tenth upon ourselves, however, to secure our own increased efficiency. That should be cared for apart from our tithe/

Question;

_____ - In the Sunday School Times of April 13th, just to hand - Department, "A Man's Questions" - is a question regarding a man and his wife who are Theosophists, and a suggestion of anti-Theosophical literature.

That is a matter which has given, and does give me most serious concern, and I ask your indulgence while I unbosom myself a little. If that man and his wife are far gone in Theosophy, it will be almost useless to provide them with any literature. They think they know more than all the wisest of the earth can tell them. My wife is a Theosophist and Oriental occultist, to my great sorrow. I have bought several books for her to read, but she refuses to read them.

With these people sin does not mean moral lapse, but merely the misfortune or trial of the "descent of spirit into matter" - to be evolved from by a process

of yoga, etc. My wife seems to be devoid of anything like conscience. Anything that will gain her point is all right with her !

At times it has seemed as tho I must leave the house - so surcharged did the air seem to be with evil influences. There are now no true domestic relations between us. I wish some one would advise me whether such a case would come under the approval of Jesus' words about forsaking relatives.

There are two children to whom I have tried to teach things from the Bible, but their mother declares before them that the Bible is not true ! I wish they might be taken from under her influence, but do not know whether a man should break up a family violently to do so.

Ans. - Few warnings could be more timely than a warning against abandoning Christ and the simplicity of the historic Christian Gospel for modern spiritualities, higher thought, new thought, or movements. No people are more deluded than those who think that esoteric Hinduism, Buddhism or Behaism have anything to offer which is not in the New Testament. The message they are proclaiming in the East is borrowed from Christianity so far as it is true, and what is not borrowed from Christianity is not true in it.

When, however, one of these aberrations has made its way into a Christian home bitter and divisive as its influence too often is, it is not of the Spirit of Christ that it should be allowed to break up the home. There may come a time when temporary separation, never with divorce, is necessary, but that is a last resort and is not allowable except in the interest of others. Hard as the advice is, there is no other word for you except the counsel to be patient, to love ceaselessly, and to trust God to achieve a victory even over such deadly foes.

Q. -- I should like to get your ideas on evangelism for men and boys, on good practical methods of winning men and boys for Christ. To get your specific answers on matters concerning which your help is desired, I will ask questions;

1. What practical methods that have been successfully used could a pastor employ to win men to Christ?

2. I am thinking of asking men in my parish to join a group of men to meet me for a certain number of meetings to talk over informally in a conversational way the facts and truths of the Christian life and the Christian Church, etc. The groups would be small rather than large, small circles of men. The men would understand that their joining a group for the purpose named would not at all commit them to taking a Christian stand or joining the Church. Any such step would be a matter of their own free will and decision later.

Has this plan been successfully tried? What criticisms and suggestions would you offer? At present, this seems to me the most promising plan of approaching the men of this community. The plan looks feasible to me. Am I mistaken?

3. If this group plan is feasible, what series of topics or published courses or booklets would you recommend?

4. What suggestions, in brief, would you offer for winning boys to Christ?

Ans. -- The Plans you outline are thoroughly practicable and are just such as have been used advantageously in the Christian work in our colleges and in some of our live working churches. If you should write to the International Committee of the Young Men's Christian Association, 124 East 28th Street, New York, you could get a list of Bible study courses exactly adapted to the plans which you have in mind. Some of these courses are intended for Christian men with a view to deepening the personal Christian life; others for Christian men with a view to enlisting them in Christian service. Others have a more apologetic character and are designed to draw men on to a study and acceptance of the Christian faith. The latter, which you would want specially for your men, would include such studies as Bosworth's "The Teachings of Jesus," Jenks' "The Social Teachings of Jesus" and one or two of the courses on the Life of Christ. But I imagine you would have to work up something with more precise adaptation to the type of man you will be dealing with in these groups. If you have some very thoughtful men, perhaps you could not do better than take up with them such a book as Cairns' "Christianity and the Modern World," or Turton's "The Truth of Christianity" or ^{Young's} ~~Long's~~ "The Christ of History."

With regard to the boys, I should think it would be well to make sure

that you were using the Sunday School to the fullest possible extent in reaching them. If they are boys who can be held in Sunday School, as all boys can by right methods, you could probably reach them best there through teachers who would win their boys and lead them to Christ. If they are boys who at present think the Sunday School is not place for them, it may be necessary to lay hold of them by some special plans, and a group for real study that would interest the boys and deal with their definite needs would, I think, give you your best door of access to them. Mr. Murray's "Studies in the Life of Christ," published by the International Committee of the Young Men's Christian Association have been very useful in many such classes for boys.

Perhaps you might get light also from Forbush's "Boy Problem."

R. E. Speer.

Q. - A mother has brought up an only son with the hope of his being a stalwart, working Christian. He becomes a Christian, but afterward, perhaps through the influence of college life, becomes careless - apparently loses relish for church and church work, avoids the communion table, gets in with a class of fellows who do not bad play cards, smoke and attend theatre. This young man is clean, and faithful to business duties, and can see no harm in these things.

He marries, and he and his wife go to live with his mother. These worldly things of which I have spoken make the home life inharmonious for the mother. Would she be justified in breaking up the home, and would it be better for her to live by herself under these circumstances? I think your judgment would be very helpful in this matter, and I hope you will express it freely. M.E.S.

Ans. - The closer hand a mother can keep upon such a son the better.

The best way to win him to the best things is not to oppose his present taste for the things which are inferior, but to try to make the superior interests of life attractive and alluring to him. Perhaps his pastor or some high-minded Christian man can be led to cultivate his friendship in the hope of influencing his interests. Perhaps he could be led to read some good biographies which would awaken an ambition to make his life tell for good and to accomplish something for Christ and his fellowmen, - lives like those of Robert Carter, Henry Clay Trumbull, Horace W. Rose or Samuel C. Armstrong.

Q. What is the doctrine of the Seventh Day Adventist Church, and what arguments would you use against it? Is it the same as Judaism?

Ans. - The Seventh Day Adventists believe in observing Saturday^a as the Sabbath, but that is only one part of their belief. ~~This~~ ^{their} system involves an elaborate ^{opinion} of prophecy which loses the ordinary Christian in mazes of imagery, and the spirit of it is a spirit of unbridled ^{Proselytism}. The Adventists go all over the world working very little among non-Christians, but ^{Perverting} members of other Churches wherever they can do so. There are many devout and earnest people among them, but their doctrine is not the doctrine of the New Testament. It is what Paul would certainly call a Judaizing doctrine. You will find a discussion of it in

Q. - Do you think it right for a minister and his wife to attend parties at a Public Hall and join in the dances ?

Ans. Answering the question in its entirety, I say without hesitation, no. But dividing it, I would say that whether it is right for the minister and his wife to attend the parties depends upon what kind of parties they are. If they are exclusively dancing parties, it will be better for him to stay away. If they are not, and dancing is only one feature of them and the dancing is prudent and respectable, I see no reason why he should not go if he can serve His Master there or increase his influence for good. But no matter what kind of dancing it is, the minister and his wife will do well to refrain from it. Their example and influence will be greater for doing so. As to the safe Christian view of dancing, read Trumbull's "Border Lines in the Field of Doubtful Practices."

* * * * *

Q. - I would like to know your views on a problem confronting our Church. We have a membership of about one hundred. In this Church is a man who has been deacon for thirty years and still holds this office. During the time he has been deacon he has been faithful in attending weekly service on Sunday, was church treasurer for a number of years, and also holds the office of trustee. He takes no interest in the weekly prayer service, always saying as a reason, "You can't get people out." At several recent business meetings of the church this deacon has opposed nearly every action taken by the church and in such terms that many of the members feel insulted and say that he owes the church an apology. The Church has a growing membership and needs more room. A motion was made by this deacon to repair and build an addition to the church. This motion was carried but after plans were made and presented to the church there was none but his own that would suit him. Another plan seemed to suit the church better, and a motion was carried to build according to this plan. Then another motion to begin building as soon as a certain sum of money had been raised was carried. This sum was large enough to cover all expenses connected with the improvements. Then this deacon made the raising of the money impossible by refusing to contribute a cent himself toward that plan of building and using his influence against it. A meeting was again called and all plans of building were dropped because of the disturbance made by this deacon. The church moved to repeal all action taken and this included this man's motion made at the beginning. This also carried, but it made this deacon so angry that the meeting adjourned before any further business was transacted.

Our pastor acted as chairman at those meetings and everyone says he was impartial and charitable toward all but now the deacon referred to blames him for it all, attacking him personally because he has tried to do him a kindness by giving him a chance to make amends for his actions. Different individuals have been to see our deacon and have found it impossible to reason with him. He looks upon himself as sacrificing his popularity to the cause and declares he is right in what he has done.

Our brother does not believe in Missions. He opposes young people's socials and is against the state workers of our denomination.

Now, how should the church regard such actions? Should the church allow this man to continue in office? Some of the members claim the church will "split" if his office is taken by another and others declare they will leave the church if it sanctions such actions by allowing him to continue in office. Your advice will be appreciated.

Ans. - This kind cometh not out but by prayer.

It is situations like these, repeated again and again in the history of the church and survived by the church, which prove that it is an institution of God and endowed with a miraculous life. If God were not in the Church, the Church would have been destroyed long ago by its own members.

There are times when men like this must be denied *re-election* or even be removed from office. The advantage of fixed terms of service for church officers is that it allows a church quietly to drop an impossible man at the end of his term.

Unity and love are essential to the life of the Church. The happy thing would be for this church to seek unity and love by prayer and spiritual work for others. But if men will not enter into such unity, if they will insist on making trouble or having their own way, or on having their own way and making trouble too, the only right thing to do is for the really responsible *leaders* of the Church to meet together quietly and decide upon the right course of action; then if some one man obstructs and antagonizes and injures the Church gravely, to go peacefully to him and talk it all over, and if he will not be reasonable or Christian, to ask him quietly to lay down his office, and if he will not, then quietly ^{to} desist from re-electing him to it.

Where a man is only cantankerous, it is harder to know how to deal with him than when he is morally bad. Often it is better to endure him and seek by patience and tact and forbearance to win him. Most men who really love the Church enough to make all the trouble over it which this deacon has made have a great deal of good in them to work ^{upon} ~~for~~, and wise leaders of the Church ought to be able to win them.

Only this kind cometh out but by prayer.

Q. - Would you please give me advice in a very perplexing situation? I am a German and have always belonged to a German Church. I am at present a member of the Board of Trustees, and by far the heaviest supporter financially in the congregation of which I am a member. Through death, moving away and other causes, our membership has become so small that, at present, for the first time in its existence, the congregation even with the help of the church at large, finds itself unable to meet its financial obligations of raising about \$500. toward its current expenses and ministers salary.

A part of our services are conducted in the English language and are all English. The preachers we get from Conference are usually the very weakest on account of our small congregation, only about 35 members, and only part of them helping to support the church.

We are surrounded by some of the largest English Churches in the city and therefore don't stand much show of increasing our membership. In view of it all some of us are a little disheartened; my wife very much so, and I too more or less. My wife (who she will not leave without me) wants to join an English Church, she being thoroughly conversant with the English language. I would feel more or less strange in an English Church.

Now the thing, and this is the most important to me, is this; Should we leave and our support be withdrawn, I am afraid it might cause a breaking up, or at least, a very serious further handicapping of the congregation, and I should very much dislike to have the further crippling or maybe breaking up on my conscience, tho I know that some of the elders of the conference would be glad to have it go to pieces as hardly worthy of further labor.

I shall be very grateful for your advice in the matter.

Ans. - It is easy to sympathize with your love for your own German Church, but perhaps, hard as it may be for you to accept the issue, the time has come when its work is done and its members ought to pass into the neighboring churches. If you wish to keep up the old fellowship this could be done by ^{social} weekly or monthly social gatherings for prayer and conference. But certainly we ought not to try to keep up unnecessary church organizations. Whatever is done by your congregation should be done after full discussion and prayer and with the general concurrence of the congregation that it was *wise*. But it would seem that the work of Christ would be strengthened by your all joining some other ^{nearly as} Church ~~near~~, adding your energies to ^{their} ~~its~~ work. This would release what is now needed to *maintain* your organization for some aggressive missionary work in connection with the Church to which you ought to go. You ought certainly to conserve, however, the fellowship of your congregation and all good traditions of your past. This could surely be done in the Church to which you might go.

RECEIVED

7 1912

Mr. Speer.

From - Mr. Ivan H. Shires,
Mead, Nebraska.

Question:- I would like to know your views on a problem confronting our church. We have a membership of about one hundred. In this church is a man who has been deacon for thirty years and still holds this office. During the time he has been deacon he has been faithful in attending weekly service on Sunday, was church treasurer for a number of years and also holds the office of trustee. He takes no interest in the weekly prayer service always saying as a reason, "You can't get people out." At several recent business meetings of the church this deacon has opposed nearly every action taken by the church and in such terms that many of the members feel insulted and say that he owes the church an apology. The church has a growing membership and needs more room. A motion was made by this deacon to repair and build an addition to the church. This motion was carried but after plans were made and presented to the church there was none but his own that would suit him. Another plan seemed to suit the church better and a motion was carried to build according to this plan. Then another motion to begin building as soon as a certain sum of money had been raised was carried. This sum was large enough to cover all expenses connected with the improvements. Then this deacon made the raising of the money impossible by refusing to contribute a cent himself toward that plan of building and using his influence against it. A meeting was again called and all plans of building were dropped because of the disturbance made by this deacon. The church moved to repeal all action taken and this included this man's motion made at the beginning. This also carried but it made this deacon so angry that the meeting adjourned before any further business was transacted.

Our pastor acted as chairman at these meetings and every one says he was impartial and charitable toward all but now the deacon referred to, blames him for it all attacking him personally because he has tried to do him a kindness by giving him a chance to make amends for his actions. Different individuals have been to see our deacon and have found it impossible to reason with him. He looks upon himself as sacrificing his popularity to the cause and declares he is right in what he has done.

Our brother does not believe in Missions. He opposes young people's socials and is against the state workers of our denomination.

Now, how should the church regard such actions? Should the church allow this man to continue in office? Some of the members claim the church will "split" if his office is taken by another and others declare they will leave the church if it sanctions such actions by allowing him to continue in office.

Your advice will be appreciated.

Speer

Anonymous,
Owego,
New York. May 28, 1912.

Question.-- Do you think it right for a minister and his wife to attend parties at a Public Hall and join in the dances?

Answering the question in the abstract I cannot but hesitate,
No. But directly it is asked say that whether it is right for the
minister and his wife to attend the parties depends upon what kind of parties they
are. If they are excursions during parties it would be better for him to stay
away. If they are not such excursions in any way parties other than the
dances is prudent and respectful, I see no reason why he should not
go. If the case were for a minister then a witness his wife for goods
but no matter what kind of parties it is the minister should
keep his wife as well as refrain from it. There are many instances
to be made for ~~being~~ as, as at the High Church in New York
and "Dances" have been in the Time of the Protestant

RECEIVED

JUN 8 1912

Speer

Mr. Speer.

J.B.P.
Chambersburg, Pa.

What is the doctrine of the Seventh Day Adventist Church, and what would you use against it? Is it the same as Judaism?

The Seventh Day Adventists believe in observing Saturday as the Sabbath day for rest. They also believe in observing the Sabbath as a day of rest which was the original plan in making of man. It is a spirit of unbridled fanaticism. The adherents go so far as to say that the Sabbath is a positive commandment which was given to the Israelites in the Old Testament. It is what God would have us do. I am sure that a discussion of it is

you right go thought writing to concerns.
buss. the priority of your organization are at front
to order of your part. This could help to show in
the check & which you might see.

In a very few paragraphs and just one for you
 our former should be perfect, but as it is
 for you to accept the same, the further you take
 it you in fact are getting further apart it goes
 into the mystery clouds. If you want it by way
 of a proof, the work done by me and
 many other judges for years and centuries.
 But what is it that is by the way of many of
 these operations? What is done ~~and the~~ ^{of your operation}
 should be done by the piece distance figure and with
 the general emergence of the operation that it was
 used. But it would seem to be what ^{and} ~~should~~ be
 shown by you ^{as} ^{one of} the chief two added lines
 series to the circle, this would release what it was
 made to maintain some figures for some operations
 many used in America such as the circle to which

Q. By the kind consent of our lot of Congress

and every ^{kind} ^{of} ^{business} ^{too}, the only right way to do a job
the really superior product of the class & meet
higher goals and decide upon the right course of
action; the if you are over abundant and cutthroat
to be prosperous to him - but it all over and if
to not be reasonable in this to ask him
guilty to by him in opinion and if he is not then
guilty direct from reaching him to it.

When a man is not cutthroat it is hard to
have too much ambition than what is usually
had. If he is not cutthroat and not cutthroat
future and not appearance is was him. Not see
any more by the check up to make up the
time on it which the more he does have a
great deal of power in them to control them and
and had the class right to be let to live then.

This has been hat out but by prayer.

It is a matter of the repetition of grace upon the history
of the church and a source of the church's life from that
it is an institution of God and a witness to the world
life of God and not on the church. The church cannot have
been destroyed long ago by its own members.

There are two other men who they must be denied
relativism a new to measure from grace. The advantage
of faith lies plain for church upon the world. A church
which prays to keep its simplicity down as
the case of the church.

It may also be essential to the life of the church. It
begins to move for the church to seek the solution of
prayer and spiritual work for others. But if men
are not able to understand what is the ^{truth} _{of the} church, perhaps
there is a way that one way or a long the one way

From - Mr. A. F. Seibel,

601 South 14th Street,

Cedar Rapids, Iowa.

RECEIVED

JUN 7 1912

Question:-

Mr. Speer.

Would you please give me advice in a very perplexing situation?

I am a German and have always belonged to a German Church. I am at present a member of the Board of Trustees, and by far the heaviest supporter financially in the congregation of which I am a member. Through death, moving away and other causes, our membership has become so small that, at present, for the first time in its existence, the congregation even with the help of the church at large, finds itself unable to meet its financial obligations of raising about \$500. toward its current expenses and ministers salary.

A part of our services are conducted in the English language and are all English. The preachers we get from Conference are usually the very weakest on account of our small congregation, only about 35 members, and only part of them helping to support the church.

We are surrounded by some of the largest English Churches in the city and therefore don't stand much show of increasing our membership. In view of it all some of us are a little disheartened; my wife very much so, and I too more or less. My wife (though she will not leave without me) wants to join an English Church, she being thoroughly conversant with the English language. I would feel more or less strange in an English Church.

Now the thing, and this is the most important to me, is this: should we leave and our support be withdrawn, I am afraid it might cause a breaking up, or at least, a very serious further handicapping of the congregation, and I should very much dislike to have the further crippling or maybe breaking up on my conscience, though I know that some of the elders of the conference would be glad to have it go to pieces as hardly worthy of further labor.

I shall be very grateful for your advice in the matter.

Mary E. Sawyer,
4741 - 11th Avenue, N. E.,
Seattle, Washington.

A mother has brought up an only son with the hope of his being a stalwart, working Christian. He becomes a Christian, but afterward perhaps through the influence of college life, becomes careless - apparently loses relish for church and church work, avoids the communion table, gets in with a class of fellows who though not bad play cards, smoke, and attend theatre. This young man is clean, and faithful to business duties, and can see no harm in these things.

He marries, and he and his wife go to live with his mother. These worldly things of which I have spoken make the home life inharmonious for the mother. Would she be justified in breaking up the home, and would it be better for her to live by herself under these circumstances? I think your judgment would be very helpful in this matter, and I hope you will express it freely. M.E.S.

The closer bond a mother can keep upon such a son the better
to keep up to him his to the best things in that to appear this
parent looks for the days which are inferior but to try to reach
the higher interests of attraction and achieve to him. Perhaps
his father & son high minded state there can be done to
cultivate his friendships as the hope of inspiring his interests.
Perhaps he could be led to read some good biography which
awaken an
and would be a better. It would be up to her for good as to
accept of society for that this fellowship, with the best of
Helen Graham, Horace G. Rose, Schumaker.

Theresa Trimmell,
Newfield, New Jersey. R.F.D.

I want to come to you, in a matter that has weighed upon my spirit for some time.

It is concerning a place about three miles from my home,- a section composed of Italian farmers. They think the majority of Americans forget that it takes pioneer blood to enable a man to leave home country and friends; all familiar objects; to come to a strange land, unknown language, unfamiliar customs. And it is a real fact that Christian America turns the cold shoulder to the "Dago." These people are nominally Catholic, though really they are as much without a religion as any non-church-going American. This place is six miles distant from the nearest Catholic church, and the priests let them very much alone. In their midst is an abandoned M. E. Church building, owned by the Conference, in good condition; the building has been formally closed for two years, practically for ten. I have spoken to the District Superintendent and he replied that he knew about this, and that there was a fund for just such needs as this. That was a year ago. Our Sunday-school Township Association adopted a resolution recommending the place to the consideration of Conference, which was to be given in last month. That seems to have had no effect.

Now do you see any remedy for these conditions?

I have seen these things for several years, these 300 or more people without a solitary message from God, and this empty church, one time dedicated to His service, for this special work of giving forth the good news of salvation, closed in their faces, and this in Christian America. Did God send them here, or did He not?

Does He wish their salvation or does He not? If so, why does He not open the way? I pray for them at times, and think of them and feel for them nearly all the time.

They are very near to my heart, and I keep wondering, waiting, and wishing, but can't bring myself up to the point of expecting. What is there of evangelistic spirit in the Catholic church, do you know? What of real salvation? Is there hope that the little teaching that they get in their intermittent attendance at Mass can make way into their hearts, and that the gospel of Jesus Christ can have even the least access? Does God still use that church in bringing souls to a knowledge of Himself?

If there comes to you a remedy, will you suggest it? These are people who truly need a friend.

T.T.

I send you a good Christian man and preacher in the church but I must
admitted that this is the best possible spot and that in many parts of the country such education
as you describe can be duplicated. But the necessities note that in the church also but also in the
Methodist church. If I see you I could write fully about the situation to you ^{and let you see the}
and your help. ^{Can} do nothing can you not do something young, however to help and

Speer

A. Gillion,
New York City.

2
 Question-- [Will you kindly give me the names of some books from which I can learn the exact history of the Protestant church? I am a Methodist and feel the need of such knowledge at the present time. Why is it that the church does not see that young people thirteen years of age and over know their church history? I have a friend who is a catholic. He is the same age as I am, and he knows the history of his church from A to Z. The church to which he belonged when he was very young gave instructions in such matters, and it is needless to say that what he then learned he has remembered. He declares that a tremendous number of protestants (I have forgotten the number) have accepted the Catholic religion during the past year. I do not know enough about the matter to argue the subject, but am anxious to know, and therefore ask you for the information. It is needless to say that I am ashamed of my ignorance, and when my friend asked me "why does not your church instruct its members regarding such matters"? I myself ask the question, "Why?" We have also had discussions about mixed marriages, as I have reason to believe that this friend of mine is interested in a member of my own family. Do you believe such is advisable? His views are that as long as people believe in God, the slight difference in forms of worshipping should not be considered. I could look the world over and could not find a truer friend. His character is irreproachable, and he is a fellow one could give his sister to, and know that she would always be cared for with the utmost consideration. The only hitch is this difference in religion. He would never change his faith, as he says the Catholic religion was the first Christian religion, and he believes it is the truer one. He does not ask the young lady in whom he is interested to change her faith (she is a Methodist), but other questions will undoubtedly arise in time to come which I think it will be just as well to consider now. May I ask your opinion?] A.G.

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The various denominations also have their own histories. The best of the Unitarian church is
 Q Many of the Protestant churches are seeking to reach their young people more about the distinctive doctrines and the church history of their own body. The Presbyterian Board of Christian Education which has been working out the problem for that church and brethren. Episcopalian Methodists have educational courses designed to meet this need. On the other hand there are many who look for the unity and brotherhood of the distinctive denominations and view as the means that they work to see through only what they have in common and no other suggested distinctions.

Q There are American and European for the Protestant church both the old church. There are few new occurrences coming from the U.S. and the Protestant churches. In fact the European U.S. and that there has not the best

Speer

D. James,
Thornhill,
Ontario, Canada. 5/14/12.

3

Where individuals practise systematic or tithing giving, what is the better way, to give openly, so everybody will know the amount given to each and every object or cause: or to give anonymously, for instance, so that in the majority of causes or objects none but yourself and family know.

This has caused me a good deal of thought and "near to" anxiety, for I wish to do right yet have not had a clear insight in the matter. None I have met have given me light on the matter. I appeal to you for an answer with reasons.

D.J.

It is always best to do good without publicity. In your letter you say that as the more people know the good that the more you feel that you give. You say that you are sure that you can do privately the better. There are times when you must do as fast as you can as a rule in these accented times, yet you happen and more know that by doing our work in the light that is more. I have more faith than trusting. I what is in doing a the important you take. a taking your responsibilities and actions and others. Give what it may give back in the year in for several and then of course when it is done (of the future) in heart. I may think which has adopted adoption plan of giving which call for systematic give promise the give that is in the heart that know how much they give. The other give demands such a promise. It looks to light but forget the light that is in the heart of man's knowledge. I can think and promise. I know that counts it Matt. 23. 1-4. (2) know promise is this to introduce firmly companion (3) know it may mean to find (4) know it will be that which is good know that (5) know the more they look in the the more prompt it is. Give an also look to depend with love. No. 1. 1. 1.

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they get in their intermittent attendance at Mass can make way into their hearts, and that the gospel of Jesus Christ can have even the least access? Does God still use that church in bringing souls to a knowledge of Himself? If there comes to you a remedy, will you suggest it? These are people who truly need a friend.

Indeed there are good Christian men and teachers in the Roman Catholic Church, but it must be admitted that there is too little evangelistic effort, and that in many parts of the country such situations as you describe can be duplicated. But the responsibility for such a situation as that which troubles you rests not on the Roman Catholic Church alone, but also on the Methodist Church. I would advise you to write fully about the situation to your District Superintendent and also to your Bishop. If they cannot do anything, can you not do something yourself. Could you not borrow the building and hold a Sunday-school class in it? and get some of the Christian people of your community - men or women who may be able to do so - to come and talk of Christ to these ~~people~~ sheep of his who are without a shepherd. It might be well also to write to your Board of Home Missions, 1026 Arch St., Philadelphia, and have you considered in your Township Sunday-school Association whether the Sunday Schools of the Township by combining could not carry on here a Mission Sunday-school? If neither your church or you can do anything then why not ask your District Superintendent to notify some other evangelical denomination to take up some work for these people, or suggest that he should turn the church building over to the Roman Catholic Church on condition that they put in a good, loving, Christian priest to care for this little company. Somebody should be caring for them, and if we Protestants will not do so then we ought to facilitate the Roman Catholic Church's care for them. Surely any one will admit that that is better than leaving the godless and neglected.

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There are accessions each year from the Protestant Churches to the Roman Church. There are far more accessions annually from the Roman Catholic Church to the Protestant churches. In South American and in the European Roman Catholic lands the Roman Catholic Church has largely lost its hold upon the men, and a great portion of the immigrants from Europe to South America and the United States, who were Roman Catholics at home, abandon their religion entirely when they come to America; while those of them who join the Protestant churches far outnumber the Protestants - whether native born or immigrant - who join the Roman Catholic Church.

There are true Christians in the Roman Catholic Church as well as in the Protestant churches, and it would seem that marriage between such true Christians would be unobjectionable when they are true Christians and are absolutely one in their loyalty to Christ it surely ought to be so. But the Roman

Catholic Church objects to such marriages and requires that the children should be brought up in that church. It denies the validity also of such marriages if performed by any one except a Roman Catholic priest. Would your Roman Catholic consent to be married by a Methodist Minister and to have any children born brought up in their mother's church? If he is not sufficiently one with the woman he would marry to recognize her minister as a Christian minister able to perform a valid marriage ceremony, it is to be feared that other differences will emerge which will make the marriage perilous.

Where individuals practise systematic or tithing giving, what is the better way, to give openly, so everybody will know the amount given to each and every object or cause; or to give anonymously, for instance, so that in the majority of causes or objects none but yourself and the family know.

This has caused me a good deal of thought and "near to" anxiety, for I wish to do right yet have not had a clear insight in the matter. None I have met have given me light on the matter. I appeal to you for an answer with reasons.

It is always best to do good without publicity. It goes without saying that all that we do publicly must be good, but the more of our good deeds, of our gifts, of our work of every kind that we can carry on privately the better. There are times when we must do the part that falls to us openly; but as a rule we shall accomplish more, get more happiness and more honor God by doing our work in his sight and not in man's.

Nothing more spoils Christian service than boasting of what we are doing or of the importance of our tasks, or in talking of our responsibility and actions and Christian giving. While it may often have to be in the open, it is far sweeter and efficacious when it is done, if possible, in secret.

Many churches which have adopted subscription plans of giving calling for systematic offerings, promise the givers that no one but the treasurer shall know how much they give. The Christian spirit demands such a guarantee. It loves the light, but prefers the light of God to any human notoriety.

We should avoid publicity in giving: First, because Christ commands it,- Matt. 6: 1-4. Second, because publicity is likely to induce poisoning comparisons. Third, because it may minister to pride. Fourth, because it discloses that which is God's business alone. Fifth, because the more secretly work is done the more powerful it is. Engineers are always seeking to dispense with noise. Sixth, because it is the world's way of doing things. Whenever the newspapers agree to publish the contributors' names to any fund they find it is always more easily to raise the money than if the names of the contributors are not published. This simple fact ought to be revelation enough.

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Catholic Church objects to such marriages and requires that the children should be brought up in that church. It denies the validity also of such marriages if performed by any one except a Roman Catholic priest. Would your Roman Catholic consent to be married by a Methodist Minister and to have any children born brought up in their mother's church? If he is not sufficiently one with the woman he would marry to recognize her minister as a Christian minister able to perform a valid marriage ceremony, it is to be feared that other differences will emerge which will make the marriage perilous.

Where individuals practise systematic or tithing giving, what is the better way, to give openly, so everybody will know the amount given to each and every object or cause; or to give anonymously, for instance, so that in the majority of causes or objects none but yourself and the family know.

This has caused me a good deal of thought and "near to" anxiety, for I wish to do right yet have not had a clear insight in the matter. None I have met have given me light on the matter. I appeal to you for an answer with reasons.

It is always best to do good without publicity. It goes without saying that all that we do publicly must be good, but the more of our good deeds, of our gifts, of our work of every kind that we can carry on privately the better. There are times when we must do the part that falls to us openly; but as a rule we shall accomplish more, get more happiness and more honor God by doing our work in his sight and not in man's.

Nothing more spoils Christian service than boasting of what we are doing or of the importance of our tasks, or in talking of our responsibility and actions and Christian giving. While it may often have to be in the open, it is far sweeter and efficacious when it is done, if possible, in secret.

Many churches which have adopted subscription plans of giving calling for systematic offerings, promise the givers that no one but the treasurer shall know how much they give. The Christian spirit demands such a guarantee. It loves the light, but prefers the light of God to any human notoriety.

We should avoid publicity in giving: First, because Christ commands it,- Matt. 6: 1-4. Second, because publicity is likely to induce poisoning comparisons. Third, because it may minister to pride. Fourth, because it discloses that which is God's business alone. Fifth, because the more secretly work is done the more powerful it is. Engineers are always seeking to dispense with noise. Sixth, because it is the world's way of doing things. Whenever the newspapers agree to publish the contributors' names to any fund they find it is always more easily to raise the money than if the names of the contributors are not published. This simple fact ought to be revelation enough.

A MAN'S QUESTIONS.

I want to come to you in a matter that has weighed upon my spirit for some time. It is concerning a place about three miles from my home,— a section composed of Italian farmers. They think the majority of Americans forget that it takes pioneer blood to enable a man to leave home, country and friends; all familiar objects; to come to a strange land, unknown language, unfamiliar customs, and it is a real fact that Christian America turns the cold shoulder to the "Dago." These people are nominally Catholic, though really they are as much without religion as any non-church-going American. This place is six miles distant from the nearest Catholic church, and the priests let them very much alone. In their midst is an abandoned M.E. Church building, owned by the Conference, in good condition; the building has been formally closed for two years, practically for ten. I have spoken to the District Superintendent and he replied that he knew about this, and that there was a fund for just such needs as this. That was a year ago. Our Sunday-school Township Association adopted a resolution recommending the place to the consideration of Conference, which was to be given in last month. That seems to have had no effect.

How do you see any remedy for these conditions?

I have seen these things for several years, these 500 or more people without a solitary message from God, and this empty church, one time dedicated to His service, for this special work of giving forth the good news of salvation, closed in their faces, and this in Christian America. Did God send them here, or did He not? Does He wish their salvation or does He not? If so, why does He not open the way? I pray for them at times, and think of them and feel for them nearly all the time. They are very near to my heart, and I keep wondering, waiting, and wishing, but can't bring myself up to the point of expecting. What is there of evangelistic spirit in the Catholic church, do you know? What of real salvation? Is there hope that the little teaching that

they get in their intermittent attendance at Mass can make way into their hearts, and that the gospel of Jesus Christ can have even the least access? Does God still use that church in bringing souls to a knowledge of Himself? If there comes to you a remedy, will you suggest it? These are people who truly need a friend.

Indeed there are good Christian men and teachers in the Roman Catholic Church, but it must be admitted that there is too little evangelistic effort, and that in many parts of the country such situations as you describe can be duplicated. But the responsibility for such a situation as that which troubles you rests not on the Roman Catholic Church alone, but also on the Methodist Church. I would advise you to write fully about the situation to your District Superintendent and also to your Bishop. If they cannot do anything, can you not do something yourself. Could you not borrow the building and hold a Sunday-school class in it? and get some of the Christian people of your community - men or women who may be able to do so - to come and talk of Christ to these ~~people~~ sheep of his who are without a shepherd. It might be well also to write to your Board of Home Missions, 1026 Arch St., Philadelphia, and have you considered in your Township Sunday-school Association whether the Sunday Schools of the Township by combining could not carry on here a Mission Sunday-school? If neither your church or you can do anything then why not ask your District Superintendent to notify some other evangelical denomination to take up some work for these people, or suggest that he should turn the church building over to the Roman Catholic Church on condition that they put in a good, loving, Christian priest to care for this little company. Somebody should be caring for them, and if we Protestants will not do so then we ought to facilitate the Roman Catholic Church's care for them. Surely any one will admit that that is better than leaving the godless and neglected.

Will you kindly give me the names of some books from which I can learn the exact history of the Protestant church? I am a Methodist and feel the need of such knowledge at the present time. Why is it that the church does not see that young people thirteen years of age and over know their church history? I have a friend who is a catholic. He is the same age as I am, and he knows the history of his church from A to Z. The church to which he belonged when he was very young gave instructions in such matters, and it is needless to say that what he then learned he has remembered. He declares that tremendous numbers of Protestants (I have forgotten the number) have accepted the Catholic religion during the past year. I do not know enough about the matter to argue the subject, but am anxious to know, and therefore ask you for the information. It is needless to say that I am ashamed of my ignorance, and when my friend asked me "why does not your church instruct its members regarding such matters?" I myself ask the question, "Why?" We have also had discussions about mixed marriages, as I have reason to believe that this friend of mine is interested in a member of my own family. Do you believe such is advisable? His views are that as long as people believe in God, the slight difference in forms of worshipping should not be considered. I could look the world over and could not find a truer friend. His character is irreproachable, and he is a fellow one could give his sister to, and know that she would be always ^{be} cared for with the utmost consideration. The only hitch is this difference in religion. He would never change his faith, as he says the Catholic religion was the first Christian religion and he believes it is the truer one. He does not ask the young lady in whom he is interested to change her faith (she is a Methodist), but other questions will undoubtedly arise in time to come which I think it will be just as well to consider now. May I ask your opinion?

Among the best general church histories is Fisher's History of the Christian Church, L. W. Bacon's History of American Christianity gives a general account of the development of the churches in the United States; the various denominations have also their own histories, and one of the best of the Methodist church is J. M. Buckley's History of the Methodist in the United States.

Many of the Protestant churches are seeking to teach their young people more about the distinctive doctrines and the church history of their own body, and the Presbyterian General Assembly has a Committee on Religious Education which has been working out this problem for that church, and Lutherans, Episcopalians and Methodists have catechistical courses designed to meet this need. On the other hand there are many who lack zeal for the study and teaching of their distinctive denominational views on the ground that they wish to emphasize only what they have in common with all other evangelical churches.

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RECEIVED

Speer

MAY 10 1912

Mr. Speer.

G. H. Mason

Gardener, California

April 27, 1912

Is it, in your opinion, right for a Christian business man to sue for a debt, or should he, after employing other methods let the debt go?

If the debtor is doing that which is necessary to keep in business and
 refusing to pay his debt, as if a legal remedy with the aid of courts
 of letting a just claim against someone which he has been given
 a distribution, it is right. When there is right to receive at a
 present ^{sum at a present it} ^{is} the ^{debt} when they obtain from distribution should grant
^{intended to have} ^{him} ^{as} ^{for} ^{justice} to the ^{creditors} and the ^{best} ^{of} ^{both} ^{parties}. If it
^{has} ^{been} ^{found} ^{for} ^a ^{man} ^{not} ^{to} ^{have} ^{any} ⁱⁿ ^a ^{reasonable} ^{way} ^{to} ^{repay} ^a ^{debt} ^{for}
 the ^{creditor} ^{not} ^{to} ^{have} ^{an} ^{such} ^{remedy} ^{as} ^{adequately} ^{protect} ^{his}
^{loss}.

RECEIVED

Speer

MAY 4 1912

Mr. Speer.

J. W. Wiggins,
Warren, Pa.

Question.--A certain church member had constanly declined to take public part in church work because he did not think he could consistently do so on account of financial difficulties. Finally his pastor and others asked him to take charge of a certain branch of work. His pastor told him that it was clear that God had sent this work to him and that it was clearly his duty to accept it and that God would surely shape matters so that he could consistently go on with it. The man consented, went ahead, with at least seeming success. The difficulties, however, have been in no way removed, rather augmented and the man does not feel honest or consistent in his position. What ought he to do? He has not only prayed over the matter but has tried to thrash it out with himself for years without results, and it finally made him rebellious and ugly and for several years he practically dropped his Christian life. He came back to God, or tried to, with the determination to give everything to him, with a willingness to be active or remain in active as far as public work was concerned, to let God have the right of way. It was with this feeling that he undertook what he did. Things do not work out as he expected. He is in doubt as to what course he ought to pursue. He feels that he has made a mistake some where.

J.W.W.

Simply depend on whether or not the financial difficulties involved to put in the acquisition of disbursements. If they did the matter is a bit more for the difficulty of reputation and reputation. If it has been or is being so attended for then undoubtedly the difference and testimony of this man will be of value to that and his personal man. He can speak out about his experience with papers and writing have God. If there can be difficulty in his financial difficulties or his experience. Then it has been more to the credit of matters than the matter or the matter of the Japanese experience health. He and his way at that difficulty in studies.

What his financial difficulties disclose is a man
who has his duty as a citizen, son & man
and of the other side for Christ and to help his fellow men. His difficulties are not
superior his influence if you know that he is a great man: but of Jesus to do his duty
as a citizen in other words like my wife his daughter and himself his power as a man
of that his difficulties are a duty to increase. Hence the honest company to deal with
them.

RECEIVED

Speer

MAY 20 1912

Mr. Speer.

Archibald McKenzie,
River John, Nova Scotia.
5/4/12.

The Times

Nova Scotia.-- An article appeared in your valuable paper of the 20th of April entitled "Why I am glad I stopped getting Rich". The writer seems to have been able to acquire wealth very rapidly. He does not tell us how. This brings up a very practical question apart altogether from how wealth should be disposed of, that is how it should be acquired or how a Christian should acquire it. I notice a writer in The Sunday School Times speaks of speculation as not being within the line of right. Turning to the dictionary I find the meaning of speculation to be investing money with the hope of large gains. If speculation is wrong it is here discrimination is needed. In this new Dominion of Canada the buying of real estate often brings large gains. Is it wrong? Companies are being formed almost every day all with the hope of large gains. Are they wrong? In all our new cities electric train lines are being built and Christian money invested in them. These lines serve the public seven days in the week. Do they break the Lord's Day and should Christians invest? This also applies to our great railway systems, but not to the same extent. The question is where is the line to be drawn? The wealth of the United States and Canada is said to be largely in the hands of Christians. It might be that their united effort could change much that conflicts with right. It seems to the writer that the withdrawal of capital from everything speculative would almost stop the wheels of commerce. Can you give light upon these questions or point out a more excellent way?

(We enclose the article read by you. It is a very interesting one and I hope you will find it of some use.)

"Speculation" is a word which has become very common. It is used in many different senses. In the dictionary it is defined as "the act of buying and selling property with a view to profit." This is a very general definition and covers a wide range of activities. In the case of a farmer, it might mean the buying and selling of land. In the case of a merchant, it might mean the buying and selling of goods. In the case of a speculator, it might mean the buying and selling of stocks and bonds. The word "speculation" is often used in a derogatory sense to mean "gambling" or "chance-taking". This is not necessarily true. Speculation can be a very legitimate and profitable activity. It is simply a matter of how it is done. If it is done with care and prudence, it can be a very sound investment. If it is done with recklessness and without regard for the facts, it can be a very risky and unprofitable activity. The question is not whether speculation is right or wrong, but whether it is done in a way that is consistent with the principles of justice and equity. In the case of a Christian, this means that speculation should be done in a way that does not involve the violation of the Lord's Day or other religious principles. It should also be done in a way that does not involve the exploitation of others. If these conditions are met, speculation can be a very valuable and profitable activity. It can be a means of accumulating wealth and of providing for the needs of oneself and one's family. It can also be a means of providing for the needs of the community. In the case of a Christian, this means that speculation should be done in a way that is consistent with the principles of justice and equity. It should also be done in a way that does not involve the violation of the Lord's Day or other religious principles. It should also be done in a way that does not involve the exploitation of others. If these conditions are met, speculation can be a very valuable and profitable activity. It can be a means of accumulating wealth and of providing for the needs of oneself and one's family. It can also be a means of providing for the needs of the community.

Speer

Will J. Russell,
Chicago, Illinois.

RECEIVED
APR 22 1912
Mr. Speer.

For several years I have been a close reader of The Times and most of all enjoy the well written editorials. Your correspondents are indeed fortunate in the privilege of being able to express themselves frankly, and for this reason I feel that whatever I may write will not be taken as an impertinence or written in a spirit of criticism.

As I do not want to take any more of your time than is necessary will say that no matter how hard I try I cannot reconcile myself to the orthodox teachings of the church. I have never read agnostic books, and have tried to believe that I was taught; but the older I grow the more impossible it seems. Nothing is more beautiful to me than the idea of a personal God, and that he came into the world to save sinners. But the fact that I would rather believe that than anything else in the world, and that it would make me far happier if I could, cannot make me believe. In other words, you cannot believe things simply because you want to.

If you answer this at all, and I hope you will ~~through your paper~~, for I am perfectly sincere, you may tell me to study the Bible closer, but were I to try to reconcile the Jehovah's character of the Old Testament with the perfect Saviour of the New, I could not believe at all. It is easy for me to believe in the supreme principle, and I cannot see how any reasonable person could doubt that; but it seems to me that our ideas of God are broadening and changing as the world advances. For instance, does any minister of to-day believe as Jonathan Edwards preached, and could he preach such doctrines to-day?

It is very easy to advocate the practise of faith, and while faith is necessary in order that we live at all, yet there must be a certain amount of reason back of everything. My greatest stumbling block would seem the most reprehensible to a conscientious Christian, but I name it in as good faith as I have written this entire letter. It is simply this: it is impossible for me to believe that the Saviour must be accepted in order to obtain salvation. That perhaps is my one, real doubt. I cannot understand if a person wants to believe and cannot, if he lives as he should live, according to his highest instincts, loving and helping his fellow men, how he could be "lost." To me the word lost simply means not found and while common reason teaches me that somehow and somewhere we must become perfect, I cannot believe that one particle of God's creation is ever lost. I know that ~~one particle of~~ we have to suffer the utmost for every wrong doing, but is that punishment or simply a result?

You will doubtless say it is proof that the general principles outlined here are inadequate because they do not bring me happiness, which I know is true, but how can I believe that which I feel is not altogether true, but only partly true, in order to have a fictitious happiness? W. J. R.

Ans. You as a correspondent are long to be able to sit down and talk with. There are too many different questions crowded together in your letter to be able to deal with in such a brief note as this. Shall we not have Christian friends in Chicago, where you could go with your problem and who with this own thought & experience and with the right books could help you to think the things through ~~and~~. If you would like to have any two or three such friends and are not personally I would be glad to send them to you. A few friends have sought you here. (1) You are not sure to which of the things you want

RECEIVED

Speer

APR 18 1912

Mr. Speer.

Elliott B. Platt,
Milford, Connecticut.
April 15, 1912.

I am interested in the education and welfare of three young men, - students
They are all going out this summer for Christian work (preaching). They
books, and little help except such as I can give them. Can you give me
of some books very desirable for a young minister to own? E. B. P.

Eberheim's The life and times of Jesus the Nazarene
Bachman's Human for the New life
" Human as living subjects
Liddon's Dainty year book
Dunn's The Ideal life
Blair's Personal life of David Livingstone
Harold's The life of St. Augustine
Clark's Outlines of Christian Theology
Hodge's Popular Lectures on Theological Themes
Peck's Jesus Christ and the Social Problem

RECEIVED

Speer

APR 25 1912

Mr. Speer.

D. J. Lambert,
Rhode Island State College,
Kingston, Rhode Island. 4/12/12

Do you know of any better way to get young men out to a social gathering
an exhilarating smoker? If a young man of 21 does not use tobacco how
with a crowd of this kind? Of course we all admit that it is wrong for
boys to use cigarettes, but what's the matter with a good cigar or pipe
student out of his teens? D.J.L.

Yes, have a dinner or supper without the smoker, with good speeches
be made as the more interesting if there is something to be done about the
place for. You ask "what's the matter with a good cigar or pipe for a club
which is a fine waste. (2) If he ever in athletic training he cannot not see
for the body not to use it, why not it at all times? ^{to} ~~in~~ ^{from} (3) Women do
to them, though they can give ^{hardened} just ~~as much~~ to it. (4) The best time to meet

Choose the man who has it and so if it does not. ^{of course,} ^{then} ^{we} ^{may}
gather, but there are many others who do not. (5) I think one
relating it. You admit that it is easy for children to ^{behave} ^{badly}
have some ^{more} ^{than} ^{you} ^{feel} ^{it} ^{is} ^{not} ^{the} ^{same}
is that an increasing ^{number}. (6) I am somewhat ^{opposite}
to ^{be} ^{required}. That ^{all} ^{such} ^{opinions} ^{are} ^{wrong} ^{at} ^{the} ^{present}
particular. (7) I believe a ^{major} ^{part} ^{of} ^{that} ^{to} ^{is} ^{not} ^{of}

RECEIVED

APR 22 1912

Mr. Speer

Speer

Rev. P. T. Brocius,
Frackville,
Pennsylvania.

There has come to me a difficult problem for solution. Our Sunday-school has joined in the popular movement of having a Sunday-school baseball league, the aim of which they claim is to break up Sunday baseball. My position is that such action places the sanction of the church upon worldly amusement and cannot think that it meets with the Lord's approval. The argument is advanced that it will bring young men into the Sunday-school who could not be reached in any other way and will abolish Sunday baseball because no one playing or attending Sunday baseball can belong to such a team, and are required to attend Sunday-school twice every month. But even though these results should be attained (am dubious however) would the church be justified in taking such a step to bring about the accomplishment of such results?

P.T.B.

You would do well to see Mr. Martin Lawrence's opinion on the question from the Sunday-school point of view. I do not believe in Sunday school baseball leagues. It is all right for any school to have a boys club these committees want to organize a new one they never do it right to be a personal matter as ⁱⁿ the ^{name} of some association other than the S.S. It is entirely right for a teacher to keep in touch with his boys during the week in all their interests out to keep them in their seats but it not to be in the name of the S.S. and the S.S. ought not to support athletics

as an active or allurement. I & am not to measure of
them to the base or base into the base; the base
will know their purpose and will get into their purpose base and
help them to run and business in all their interests. No influence
with to - get entirely to be against Sunday base playing but that
influence can be best created by the personal relationships of the teacher
with the work to their scholar and by their interest to human beings
to have the interests of the scholar

Question:- I am interested in the education and welfare of three young men, - students at school. They are all going out this summer for Christian work (preaching). They have few books, and little help except such as I can give them. Can you give me the titled off some books very desirable for a young minister to own?

Answer:-

Edersheim's The Life and Times of Jesus the Messiah
Bushnell's Sermons for the New Life
" Sermons on Living Subjects
Liddon's Divinity of Our Lord
Drummond's The Ideal Life
Blaikie's Personal Life of David Livingstone
Howard's The Life Story of H. Clay Trumbull
Clarke's Outlines of Christian Theology
Hodge's Popular Lectures on Theological Themes
Peabody's Jesus Christ and the Social Problem

Question:- Do you know of any better way to get young men out to a social gathering than to hold an exhilarating smoker? If a young man of 21 does not use tobacco how can he mix with a crowd of this kind? Of course, we all admit that it is wrong for growing boys to use cigarettes, but what's the matter with a good cigar or pipe for a student out of his teens?

Answer:- Yes, have a dinner or supper without the smoker, with good speeches or music. It can be made all the more interesting if there is something to be done which the young men are to plan for. You ask "What's the matter with a good cigar or pipe for a student?" (1) It costs money which is a pure waste. (2) If the student were in athletic training he would not use tobacco. Why? If it is better for the body not to use it, why use it at any time? (3) Women do not like it. The odor is offensive to them, though they can, of course, get hardened to it. (4) The habit tends to make men thoughtless of others and selfish. Watch the men who have it and see if it does not. Some men, of course, keep their thought-

fulness of others, but there are many others who do not. (5) It limits one's fellowship instead of enlarging it. You admit that it is wrong for children to smoke. Probably you would prefer not to have women smoke. You limit your fellowship, accordingly, to the smoking section of men, which is not an increasing section. (6) It is an unnatural appetite which usually has to be acquired. Not all such appetites are wrong, but they need to be scrutinized. (7) It becomes a man's master so that he is not free.

Question:- There has come to me a difficult problem for solution. Our Sunday-school has joined in the popular movement of having a Sunday-school baseball league, the aim of which they claim is to break up Sunday baseball. My position is that such action places the sanction of the church upon worldly amusement and cannot think that it meets with the Lord's approval. The argument is advanced that it will bring young men into the Sunday-school who could not be reached in any other way and will abolish Sunday baseball because no one playing or attending Sunday baseball can belong to such a team, and are required to attend Sunday-school twice every month. But even though these results should be attained (am dubious, however) would the church be justified in taking such a step to bring about the accomplishment of such results.

Answer:- You would do well to ask Mr. Marion Lawrence's opinion on the question from the Sunday-school point of view. I do not believe in Sunday-school baseball teams or leagues. It is all right if any set of young men or boys who know one another want to organize as a nine and play other nines, but it ought to be a personal matter or in the name of some association other than the Sunday-school. It is entirely right for a teacher to keep in touch with his boys during the week in all their interests and to help them in their sports, but it ought not to be in the name of the Sunday-school and the Sunday-school ought not to exploit athletics as one of its activities or allurements. It will not be necessary to draw the Sunday-school into baseball or baseball into the Sunday-school if teachers will know their pupils and will get into their pupils' lives and help them as men and brothers in all their interests. The influence of the Sunday-

school ought certainly to be against Sunday ball playing, but that influence can be best exerted by the personal relationships of the teachers during the week to their scholars and by their share as human beings in all the interests of their scholars.

Mr. Spear.

Q. - What methods and means do you consider of most importance in stimulating interest in missions, both home and foreign?

We have a number of immigrants in our town (principally Italians) who do not embrace the Catholic religion, and I feel that a good work might be accomplished among them, but just how to reach them I cannot see, as they do not understand our language.

We have discussed the problem at our meetings, but a number think it would not be pleasant to have them (the Italians) among us at our church services, and so favor letting them alone. This, to me, does not seem like the Christlike attitude, yet I know of no way to proceed.

Ans. - Two good manuals of missionary methods for arousing interest in the work at home and abroad are J. Campbell White's "Manual of Missionary Methods" or "The Missionary Committee," published by the Laymen's Missionary Movement, or and "The Missionary Committee," issued jointly by the Boards of Home and Foreign Missions, the Laymen's Missionary Movement and the Missionary Education Movement.

A good way to reach the immigrants is to combine religious teaching with the teaching of English. Often those who desire to learn English will come for that purpose, and can, at the same time, be given religious instruction. Mrs. L.C. Barnes has prepared a reader made up of Biblical material for use in such efforts. It is published by the Fleming H. Revell Company under the title "Early Bible Stories and Songs."

If these immigrants do not understand any English, English preaching services would hardly be profitable to them, but certainly the church should be hospitably open to them, and they ought not to be let alone. The Church should go after them by individual effort on the part of individual Christians, and by the adaptation of special efforts to the needs of each special class of people.

The children of the immigrants are always accessible. They know English and respond to good will, and the shortest way to their parents may be through them.

April 11, 1912.

Mrs. Caleb Evans,

130 Third Avenue, Waynsburg, Pa.

What methods and means do you consider of most importance in stimulating interest in missions, both home and foreign?

We have a number of immigrants in our town (principally Italians) who do not embrace the Catholic religion, and I feel that a good work might be accomplished among them, but just how to reach them I cannot see, as they do not understand our language.

We have discussed the problem at our meetings, but a number think it would not be pleasant to have them (the Italians) among us at our church services, and so favor letting them alone. This, to me, does not seem like the Christlike attitude, yet I know of no way to proceed.

It should be by brotherly love
to help them.

I am glad to see that you are interested in the work at home & abroad as exemplified by the "Manual of Home Missions" a the Evangelical Alliance of the United States and "The Evangelist" and your efforts to get the work of the mission.

A good deal of work is being done in the country outside of the territory of the Episcopate. There are those who desire to have English men here for that purpose, and even at the same time to give religious instruction. The Episcopate has prepared a number of books of religious material for use in our work. It is possible that I should be able to help.

Episcopal agents do not understand ^{any} English ~~as~~ English people, and would hardly be prepared to them but among the church members be hospitable to them and they will not be let alone. The church should be open to them (understand) and to the part of individual them and by the evangelist's personal work to the needs of each spiritual class of people.

The Christian of the evangelist are also concerned by his English and response to good work.

Q. - I would be pleased to get your advice regarding a young man, whose mother is very anxious about him. He is 28 years of age, employed in an Iron Works Office in the old country, has a weekly wage of at least £ 2. He is one of a large family. His father is in comfortable circumstances so that he only requires to pay his board. He is of a very quiet disposition, rarely goes out at night, has been brought up in a Christian home, and is a professing Christian. He is a Sunday-School teacher, an office-bearer in the young men's guild, neither smokes nor swears. He has no known bad habits, but his one great fault is that he will not spend one penny if he can help it. If he goes to any social meeting or entertainment of any kind where there is a charge of admission, it is only if he gets a free ticket. He has two of the nicest sisters (not out of their teens yet) any young man could wish to have, yet neither his mother nor they have ever received any little gift from him. He rarely takes a holiday as he grudges the railway fare. His mother has spoken to him and tried to show him how ~~much~~ wrong it is, and how much pleasure he is losing, but nothing seems to do him any good. She would be grateful for your opinion as to how she should act regarding him.

Ans. - Frugality and thrift are good qualities, but they should be exercised for good ends. Miserliness is a hateful and evil thing, whether in men with great incomes or in men with small, and any man, no matter what his income is, may become miserly without knowing it. There are men who have so educated themselves that they cannot part with any of their money. This young ^{man} seems to be threatened with such a peril. His life and character will surely dry out and shrivel unless he can be opened in some way, not to waste and prodigality, but to generosity and humanity and love. The lines of approach to such a soul would seem to be two. In the first place, he ought to be helped to see that all the money a man has is a trust from God, and should be used in such a way as to please God. Merely hoarding it to leave behind when a man dies is not using it to the honor of God and the good of men. Has the effort ever been made to help this young man to see what a true and loving disciple of Christ should be, - namely, a man who will use all that he is and has so as to please Christ? If once he would admit Christ fully, to his heart, to possess all his feelings and thoughts, the generousities of his nature would awake, and he would be eager and active in using all his possessions to advance Christ's cause.

Perhaps you could get him to make a study of Christ's relations with money and His teachings on the subject. In the second place, he ought to be helped to see the privilege of human friendship and gratitude. No man can ever repay his debt to his mother. Most men only regret that their mothers have not been spared to them that they may show them love and render them service. Has anyone ever spoken to this young man to help him to see the privilege and the joy of doing loving little deeds and making loving little gifts to others? Have others been accustomed to doing loving deeds and make loving gifts to Him? After all there is no lesson so influential and persuasive as the lesson of example. Perhaps it would be well worth sending him the story of "Laddie." He has not gone as far as the doctor went, but he needs to have the tender generousities of his life unsealed.

* * * * *

Q. - I am an old-fashioned Christian, and I am wondering much at some of the innovations around about us in so-called church life and work. I cannot feel it to be just right for the churches to open and conduct moving picture shows and some other things in rivalry, you might almost say, to the ten-cent ~~pictures~~ theatres which flourish on all sides. I know the argument. "Good pictures are a great means toward a proper education, bad ones exactly opposite. The church is proposing to show only good ones, etc." I see that these shows are in many places taking the place in the church edifice itself of the regular Sunday evening service. Surely this cannot be right. I can't think that Christ had any such idea when he formed his church, and sent out His followers to disciple all nations. Would it not be nearer the real mission of the church to instruct and build up in Christian character her members till they as Christian citizens would put a ban on all such demoralizing influences? Please express yourself fully on this subject. It seems to me we are in great danger of overlooking the mission of the church in all this new-born activity of trying to make material things fit to take into God's house. It has occurred to me sometimes that Christianity - a real Christ-life - is the Vine, and these other things - philanthropy, public censorship of plays, pictures and shows, social work in all its phases, and all these things which have for a direct object the uplift of humanity - are the branches; and that just as surely, as the Vine is vigorous and strong, so will the branches naturally be, but that it is futile to prune and care for these branches unless the Vine be in first-class condition. What do you think about this, please?

Ans. - To build a Church on amusements or such attractions as picture shows is to build it on quick-sand. No organization, least of all a Church, can be permanently held together on such foundations. No amusement

organized of any kind whatever is able to keep a permanent and life-long membership. The Church makes a travesty of itself when it relies on concerts picture-shows and entertainments. Its method of growth and vitality must be organic, namely, by personal work on the part of its members. No Church with half or quarter of its members engaged in personal evangelism in the effort to win others to Christ needs any other attraction. If its members are not thus at work, it is only in a partial and imperfect sense a Christian Church. To give it a fictitious vigor by amusements and entertainments is a merely galvanic and transitory undertaking. What it needs is an infusion of real life.

On the other question of the general relation of the Church to public morality and social service, I would suggest your reading the Report of the Commission on Social Service presented to the Men and Religion Forward Movement Congress held in New York April 19-24, which can be obtained from the Men and Religion Forward Movement, 124 East 26th Street, New York City. There is a work which the Church has to do in all the life of the community, and it is the work which the living sap does in the Vine, just as you suggest. The problem, however, is a complicated one, suggestively treated in the Report which contains at the close a good bibliography. It may be said in one word here, however, that we would have less trouble over the problem of what to take into God's house if only the men and women in God's house would take the life of God out into the world. The world will always invade the Church just in the proportion that the Church ceases to invade the world.

* * * * *

Q. - Some time ago in answer to a question about conducting business to make money for the Kingdom, you advised divorcing the business and the religious object. Will you kindly tell me whether this view would include such a situation as the following: We are raising money for a hospital in India by securing subscriptions to various magazines. The plan is advertised by means of the denominational papers, and those who want magazines, instead of subscribing directly, do so through the representative, who forwards the discounts to the mission work.

Ans. - Every Christian man ought to have a religious object in his business, but he ought not to advertise his object or make use of his religion and his purpose to administer his business and its profits as a trust under God as a bait or inducement or consideration to increase or affect his business in any way whatever.

The scheme which you describe seems to be legitimate enough as an avowed business scheme for making money solely for a specified object. No profits are taken by anyone, It is not a device for making money partly for one's self and partly for a good cause. It does not exercise business coercion for a religious end, or utilize a religious end for business purposes. If the scheme does any of these things, I think it is objectionable. It would be a bad scheme if people were induced to spend money for something they did not want, or if it sugared selfishness with the idea of philanthropy, leading people to buy something that they wanted and were going to buy anyhow and the purchase of which, by such a scheme, may turn into a supposed benevolent contribution. If the plan as you are carrying it out cutting into anybody's legitimate business ? - a business on which someone is dependent for his livelihood ?

* * * * *

Q. - In working for a spiritual quickening in a large university, what do you think needs chief emphasis ? Should a direct effort be made to "convert" the men, and a steady insistence be placed upon the fact that the non-Christians needs conversion, and that the Church needs to pray and work to that end ? Have you any suggestions to make to a small, earnest group who are praying to be used to bring about a definite, real revival ? What part do you think age and previous training have in the acceptance by a Christian of a higher spiritual experience, - an experience that is sometimes spoken of as receiving the fulness of the Spirit ? Is it wise, for instances, to try to explain to a young man hungering for greater power what real surrender is in its complete and absolute form ? Or should he be helped part way up without scaring him with what might seem extreme to him ?

Ans. - There is a great deal of wise counsel to those who would win others to Christ in Mrs. Slawson's "Seven Dreamers" and in Mark Guy Pearse's "Daniel Quorn and His Religious Notions." Souls are the most sensitive, tremulous things in the world. Methods which we would never think

of using in catching fish or hunting game we need to examine carefully before we use in seeking to catch men. The problem you suggest arises from the idea of a great public effort and evangelistic campaign. Such efforts and campaigns are often needs^{ed} and accomplish good, but the quiet, steady work of winning men one by one is more effective and raises none of these perplexities. When the campaign is held, it ought to be managed wisely, and all its activities and statements be adapted not to frighten men away or to arouse prejudice, but to win their interest and sympathy. The object in view is certainly the conversion of men, but to advertise that object to men who do not want to be converted or who do not know what conversion means is a sure way to frustrate its attainment.

I would advise the small group to read Trumbull's "Individual Work for Individuals," and Stone's "Recruiting for Christ," and to turn themselves into a personal workers' group, to speak to their fellows and also to God.

At every new stage in Christian experience we see, how imperfect and inadequate all our previous steps were. The very words which we formerly used have now an entirely different meaning to us, and this growth will go on forever. There is, accordingly, no fixed measure of Christian life that we have to propose to men. Christ means something different to every man and to each man every day of his life. Let us speak to men about Christ, - His unlimited grace and love. Our own personal testimony must rest upon what we personally know. We must seek to share with men, not what we once had or what we sometime shall have, but Christ Whom we cannot present otherwise than we have come ourselves to know Him.

Whatever we ourselves really know of Christ is what we must work with. It is well to appeal to the experience of those who know more, but we shall be able to share only what we ourselves know, and whatever that is, it is safe and good for us to press upon others.

2

I am an old-fashioned Christian, and I am wondering much at some of the innovations around about us in so-called church life and work. I cannot feel it to be just right for the churches to open and conduct moving picture shows and some other things in rivalry, you might almost say, to the ten-cent theatres which flourish on all sides. I know the argument, "Good pictures are a great means toward a proper education, bad ones exactly opposite. The church is proposing to show only good ones, etc." I see that these shows are in many places taking the place in the church edifice itself of the regular Sunday evening service. Surely this cannot be right. I can't think that Christ had any such idea when he formed his church, and sent out his followers to disciple all nations. Would it not be nearer the real mission of the church to instruct and build up in Christian character her members till they as Christian citizens would put a ban on all such demoralizing influences? Please express yourself fully on this subject. It seems to me we are in great danger of overlooking the mission of the church in all this new-born activity of trying to make material things fit to take into God's house. It has occurred to me sometimes that Christianity--a real Christ-life--is the Vine, and these other things--philanthropy, public censorship of plays, pictures and shows, social work in all its phases, and all these things which have for a direct object the uplift of humanity--are the branches; and that just assuredly as the Vine is vigorous and strong, so will the branches naturally be, but that it is futile to prune and care for these branches unless the Vine be in first-class condition. What do you think about this, please?

Mrs. J. C. West,

7 Stillwell Street,

Hannibal, Missouri.

^{Argument or}
 To build a church on such attractions as pictures
 shows is to build it on quicksand. No organization, but even a church, can be permanently built
 upon an such foundation. No amount of organization or physical whatness is all to keep a permanent
 membership. The church makes a name for itself when it acts on concert, public shows, etc. No
 matter of general and what's more to be found out on the part of the members. No church ever
 on long or grows with members except in permanent organization, but to spend the time and
 to church, and on the other side, with members as not to at least it is only nominally a
 Christian church, for the longer just the relation of the church to public morality and social
 since I would expect your ready report of the Commission on Social Issues presented to

The two volumes of the Congress to be held in 1912 which can be
obtained from the North American Bible Society, there is a book which the
Committee has to do in the life of the Congress, and since the same copy
living copy in the Bible, it is for supply, the procedure however is a com-
plicated one, with respect to the report which suggests that the class can
work out the bibliography. One should have been made over the procedure of
what to be with God's hand of the new volume which as we find have
arrived from the life of the world, the course was always
divided the church, but in the perfection that the church ceases to
survive the world.

RECEIVED

APR 5 1912

Mr. Speer.

Speer

Mrs. Jas. Swan,
487 Mountain Avenue,
Winnipeg, Man, Canada. March 26, 1912.

I have read with much interest some of the questions and answers in The Sunday School Times which we get regularly, and I would be pleased to get your advice regarding ~~this~~^a young man, ~~a brother of my own~~, whose mother is very anxious about him. He is 28 years of age, employed in an Iron Works Office in the old country, has a weekly wage of at least \$2. He is one of a large family. His father is in comfortable circumstances so that he only requires to pay his board. He is of a very quiet disposition, rarely goes out at night, has been brought up in a Christian home, and is a professing Christian. He is a Sunday-school teacher, an office bearer in the young men's guild, neither smokes nor swears, he has no known bad habits, but his one great fault is, that he will not spend one penny if he can help it. If he goes to any social meeting or entertainment of any kind where there is a charge of admission, it is only if he gets a free ticket. He has two of the nicest sisters (not out of their teens yet) any young man could wish to have, yet neither his mother nor they have ever received any little gift from him. He rarely takes a holiday as he grudges the railway fare. His mother has spoken to him and tried to show him how wrong it is, and how much pleasure he is losing, but nothing seems to do him any good. She would be grateful for your opinion, as to how she should act regarding him.]

J. S.

Margaret and Thyrif are good qualities but they should be reserved for good deeds also. Miserliness is a habit and one that sticks in one with great power as in men with money, and any man who would control his income by the same means, there are men who have to do with things that they cannot get out of the money. The joyous man has both the money and the peace. His life is dominated by joy and should unless he can be opened in some way, not to covet and finally but the generosity and humanity and love. The lines of approval is such a slow word even to be less in the price.

John's to say he is helped to see that on the way a man has in a kind of sense
and should be used to such a way as to please God, thereby honoring it to know
behind when ^{to} die is not seeing it as knowing God with it, then the effort one
has made to ^{help} ^{the} ^{man} ^{to} ^{be} ^{great} ^{what} ^{should} ^{be} [?] ^{who} ^{can} ^{see} ^{all} ^{the} ^{truth}
that has all been so to please God? If one is good and adroit ^{fully} ^{to}
be heard & given out his nature would avoid such to know the reason and
action in man, as his power to advance such cases. In the world to be
open to be helped to see the privilege of human friendship and gratitude. It is
an ever rising to help to his situation. That man may regard that this
nature has not been found to them that they may show them love
and render them service. His eyes are open to the eye man to
help him to see the privilege with the eye of doing his best and
nothing being but after for action? How often have we seen
of his best days and make doing his best to him? It is true
it is as true as important and precious as the honor of
example. Somebody says to him "Laddie". It has not gone a far
the distance and he has made the tender expression of his love "Laddie"
right to it

3

[Some time ago in answer to a question about conducting business to make money for the Kingdom, you advised divorcing the business and the religious object. Will you kindly tell me whether this view would include such a situation as the following: We are raising money for a hospital in India by securing subscriptions to various magazines. The plan is advertised by means of the denominational papers, and those who want magazines, instead of subscribing directly, do so through the representative, who forwards the discounts to the mission work.]

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4

[In working for a spiritual quickening in a large university, what do you think needs chief emphasis? Should a direct effort be made to "convert" the men, and a steady insistence be placed upon the fact that the non-Christians need conversion, and that the church needs to pray and work to that end? Have you any suggestions to make to a small, earnest group who are praying to be used to bring about a definite, real revival? What part do you think age and previous training have in the acceptance by a Christian of a higher spiritual experience,--an experience that is sometimes spoken of as receiving the fulness of the Spirit? Is it wise, for instance, to try to explain to a young man hungering for greater power what real surrender is in its complete and absolute form? Or should he be helped part way up without scaring him with what might seem extreme to him?]

From Robert C. McQuilkin, 1031 Walnut Street, Philadelphia.

This is a good deal of care taken to get across in Mr. Speer's 'Lesson Questions' or 'Thought Questions' J. Doubt as to most answers, especially the one with regard to the second question. We would in the first place, surely find a better way to meet similar cases beyond the use of a 'cut' to later ones. The former you just answer as if it were a good 'preliminary' question.

3 Every man is apt to have a religious
 object as his basis but he is apt not to
 advantage his object ^{note of} or ^{use} his religion as his
 purpose to advance his business or the people
 as a kind of pretext, or a basis or inducement
 & consideration to increase or support his business
 in any other way

The scheme ^{which you} broaches here to be legitimate ought to
 be an assumed business scheme for ^{any} ^{purpose} ^{or} ^{policy}
 for a special object. The people are shown ^{that} ^{you} ^{are}
 interested therein for ^{their} ^{own} ^{benefit} ^{and} ^{not} ^{for} ^{any} ^{other} ^{purpose}
 but for a good cause. A common bond of people
 are addressed that they spend money for charity, they do not
 want it for charity they do not want but want to
 be in order to say to the world ^{that} ^{they} ^{are} ^{doing} ^{it} ^{for} ^{the} ^{good}
 of the world when they ^{are} ^{not} ^{doing} ^{it} ^{for} ^{the} ^{good}
 of the world

THE SUNDAY SCHOOL TIMES

1031 WALNUT STREET, PHILADELPHIA

E D I T O R I A L R O O M S

RECEIVED

APR - 1 1912

Mr. Speer.

April 10, 1912.

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

Dear Mr. Speer:

We apologize for not having sent you more questions earlier this week, and we enclose two herewith.

Yours very cordially,

The Editors.

Enclosure.

Speer

RECEIVED

MAR 25 1912

Mr. Speer.

W. B. Spencer,
235 Center Street,
Bridgeport, Connecticut.

I am much perplexed regarding the action of the officials of the church I am
with ought to take with reference to a man who is a member of our church but
owner of property which is used for immoral purposes. He owns the property a
place of business and rents it for a saloon, while the apartments over the sal
used for immoral purposes, and are notorious. Like most men of his kind he is
kind-hearted, and honorable in his dealings, but apparently does not think his
ship of this property should be considered from a moral point of view. He is
a regular church attendant, one of the largest contributors to the support of
and interested in its welfare. The matter will undoubtedly be brought to th
of the Official Board of our church, and I thought I would take the liberty o
case to you, and if you are willing to express an opinion as to the action th
to be taken I would value it very highly.

~~that~~
There are many men like this man. What he is doing is absolutely no question,
in and of his "person, his heart and honor in his dealings" but in the matter
his heart or honor. He is a man who you cannot see and there you cannot do

Whig. The right course is to call him names but to let
the Church, his, get at his own. See for a recitation of the words of his
which were purpose. Every part should be made by ^{purpose} persuasion, argument
rather than to be this. If he will not do it but deliberately
since then he must be plainly told that the Church cannot tolerate
him to take cognizance of his own doing. He may say that others
are doing equally wrong things. In that case the Church ^{also} has
other cases, but it must certainly deal with him. No
needed in return in the membership - a man ^{permitted in his} ^{cases} ^{then} ^{about} ^{the}
day,

Question:- I am much perplexed regarding the action the officials of the church I am connected with ought to take with reference to a man who is a member of our church but is the owner of property which is used for immoral purposes. He owns the property adjoining his place of business and rents it for a saloon, while the apartments over the saloon are used for immoral purposes, and are notorious. Like most men of his kind he is generous, kind-hearted, and honorable in his dealings, but apparently does not think his ownership of this property should be considered from a moral point of view. He is quite a regular church attendant, one of the largest contributors to the support of the church, and interested in its welfare. The matter will undoubtedly be brought to the attention of the Official Board of our church, and I thought I would take the liberty of stating the case to you, and if you are willing to express an opinion as to the action that ought to be taken I would value it very highly.

Answer:- There are many men like this man. What he is doing is absolutely un-Christian. He is doubtless all that is said of him - "generous, kind-hearted, and honorable in his dealings" - but in this matter he is neither generous, kind-hearted or honorable. He is bringing dishonor upon Christ and shame upon Christ's church and he is a bad citizen. The right course of action, however, is not to call him names but to try to show him that Christianity, honor, good citizenship call for a cessation of the rental of property for saloon and brothel purposes. Every effort should be made by personal persuasion, argument and appeal to induce him to see this. If he will not see it but deliberately persists in his course, then he should be plainly told that the church cannot sanction it but will have to take cognizance of his wrongdoing. He may reply that other members of the church are doing equally wrong things. In that case the church will have to deal with those others also, but it must certainly deal with him. No church is warranted in retaining in its membership a man who persists in doing what this man has been doing.

Speer

Robert L. Welch,
Minden, Nebraska.
March 13, 1912

I am anxious to find something which will aid my people to get for themselves a broader vision of the Bible,- its teaching, its ideals of conduct, the position of Christian experience. The people are children of Danish immigrants and have been reared during the pioneer period of this part of the country are unfamiliar only with colloquial English and totally unused to theological terms. They have had no religious training and were brought into this church by successful Sabbath school work. Yet they have not yet become saturated with our church which is very different from the atmosphere in which they were reared. They are now United Presbyterians,- good, loyal, without power to get knowledge of the Bible. They are, for the most part, prosperous farmers, and not in touch with the weekly church meetings. We hold prayer meetings among them, but they need to give them visions of spiritual things and open the English Bible for their profitable use.

R. L. W.

RE
M
M

Gregory's "On the Jews and their Synagogues" Bernardi "Progress of Doctrine in the

Bocher's "Imago Christi" a book which gives of the New Testament

and helpful work. "Presentation of the principles of Jesus in relation

problems of life and conduct ~~cannot be~~ ^{helpful} ~~helpful~~; but as you are first

the teaching of Jesus (accounting) and Bocher's "Jesus Christ and the Jews

"Jesus Christ and the Church character"; perhaps a somewhat simpler than the other

Moody's sermon which was published in the volume of sermons and was

but not less true just so that everyone can understand

Speer

A Reader of the Times,
Rush City, Minn.

Can you suggest a book suitable to give to a man and his wife who are the
Both were brought up in Christian families, and confessed Christ, although
they never had a deep Christian experience. They first became interested
Thought," spiritualism, and now "Theosophy." They believe themselves to
attained spiritual heights not reached by their Christian relatives. Pa
and brothers are praying for their conversion. Is there some book, not t
which may awaken and interest them, and lead them to the Saviour?

RECEIVED

JAN 26 1912

Mr. Speer.

J. L. ...
This is a good chapter on Theosophy in *Golden Words*
authentic (Darius). Principal Advocate of Theosophy
and his master a careful criticism of Theosophy

W. L. ...

RECEIVED

MAR 1911

Mr. Speer

Speer

Mrs. Charles Potter Titsworth
909 Madison Avenue,
Plainfield, New Jersey.

New Jersey. [I am the teacher of a class of boys, who are from thirteen to
years inclusive. One member of the class, an extremely interesting and
boy, has a terrible antipathy for the Jews. He cannot seem to find any
Bible lessons because the characters were Jews. Can you give me any help
treating this case, especially now in the study of the life of Christ and
apostles?]

C. P. T.

If the boy is a normal and sensible boy, as you say he is, he can surely be
the usualness of any race antipathy. His heart also can surely be touched
of the story and injustice done the Jew in the ^{Centuries} ~~Centuries~~ since Christ and His
You that Jew has ^{honorably} achieved in politics, art, and trade. Perhaps a little
Production Supplement (American Jewish Soc) or the first chapters in Jewish life
in showing the true character and mission of the Jewish race.

AS 1912

Mr. Speer,

Speer

Miss Kate Cook,
Okolona, Mississippi.

Mississippi. [A dearly beloved brother, one of the kindest and most charitable
 thinks it quite unnecessary to confess Christ - to read his Bible or any
 What can we do for him? For many years we have daily prayed for him, having
 good reading matter in his way, to show him as best we can by our own life
 tion the good way, and our heart yearns indeed for his conversion. He is
 brother, or friend can well be, yet not a Christian. Can you not help us
 counsel?]

K. C.

*It has been spoken to him directly about Christ? I had read "I remember" and
 had then spoken to him. I have ^{then} ^{been} ^{discussing} I see his and ask him to read
^{if you can} ^{the} ^{Book of Acts.} but do not leave to him for*

Question:- Can you suggest a book suitable to give to a man and his wife who are theosophists? Both were brought up in Christian families, and confessed Christ, although perhaps they never had a deep Christian experience. They first became interested in "New Thought," Spiritualism, and now "Theosophy." They believe themselves to have attained spiritual heights not reached by their Christian relatives. Parents, sisters and brothers are praying for their conversion. Is there some book, not too large, which may awaken and interest them, and lead them to the Saviour?

Answer:- There is a good chapter on Theosophy in Dr. Ellinwood's "Oriental Religions and Christianity (Scribner's). Principal Alexander Fraser of Trinity College, Kandy, Ceylon, has written a candid criticism of Theosophy which is soon to be published by Revell.

Question:- I am the teacher of a class of boys who are from thirteen to fifteen years inclusive. One member of the class, an extremely interesting and sensible boy, has a terrible antipathy for the Jews. He cannot seem to find any good in Bible lessons because the characters were Jews. Can you give me any help in treating this case, especially now in the study of the life of Christ and the apostles?

Answer:- If the boy is a normal and sensible boy, as you say he is, he can surely be made to see the unreasonableness of any race antipathy. His heart also can surely be touched with the story of the wrong and injustice done the Jews in the centuries since Christ and his admiration aroused by all that Jews have honorably achieved in politics and art and trade. Perhaps Dr. S. H. Kellogg's "The Jews - or Prediction and Fulfilment" (American Tract Society) or the first chapters in "Life of Christ" would help you in showing him the true character and mission of the Jewish race.

Question:- A dearly beloved brother, one of the kindest and most charitable of men, thinks it quite unnecessary to confess Christ - to read his Bible or any religious matter. What can we do for him? For many years we have daily prayed for him, have tried to place good reading matter in his way, to show him as best we can by our own life and conversation the good way, and our heart yearns indeed for his conversion. He is all that a brother or friend can well be, yet not a Christian. Can you not help us by your counsel?

Answer:- Have you spoken to him directly about Christ? If not, read H. Clay Trumbull's "Individual Work for Individuals" and then speak to him. Give him Henry Drummond's "Ideal Life" and ask him to read it for your sake, and get him to read, if you can, Simpson's "The Fact of Christ." And do not cease to pray for him

sent March 18, 1912

Q. - I am a dairy farmer and for the past few years have been selling our milk in our home city at wholesale. Circumstances have changed some lately and it looks as if we should be compelled to enter the retail milk trade in the city if we continue in the dairy business. To do this means an increased profit, but also means retailing milk on Sunday, by my hired man. Customers insist on a Sunday delivery. What shall I do? Further, let me say that several of the leading members of the city churches are stock holders and officers in the local street railway and telephone companies which operate on Sundays.

They have the power to close down both of these concerns on Sunday but such lines of business seem to be generally recognized as necessary Sunday labor, but apparently are no more so than milk delivery.

Can you suggest some principle that should govern one in all such matters? It may be suggested that conscience should govern one, but it seems to me that there is some fundamental principle as a universal guide. The railway or telephone official is not so dependent upon his business for a living in some ways as I am upon mine, and I confess I hardly feel I am doing right to engage in my business involving Sunday labor for others or myself.

I am a Sunday-School teacher and do not want to do anything to make my influence count on the wrong side.

Ans. - It is better to be engaged in business which does not involve work on Sunday, and increased profit would not be a justification of extending one's business into Sunday. There are, however, forms of work which must be done on Sunday. The Westminster Catechism recognizes them as "works of necessity and mercy" and our Lord was very clear and emphatic against a Sabbatarianism which made a fetish out of an institution and erred in subordinating humanity and its interest to the sacredness of a day. Some, not all, milk deliveries on Sunday are a necessity. There are other legitimate Sunday activities, but there are many activities which are necessary and illegitimate which a Christian man must not engage in, proper though they would be on other days, and he is better off if he can take up work which requires little or none of such work. But every farmer has to feed his stock on Sunday, every housekeeper has to have the beds made on Sunday, the furnace must be attended to in winter on Sunday. No rule can be laid down, but there is a principle, and that is that none but really necessary work should be done on the Lord's Day, and that what is "necessary" should be decided not by a popular but by each man's own conscience, in the light of the Spirit of Christ. This means that some men will do what other men will not do. That is inevitable, but each man shall give account for himself. On

Only he is happiest the stricture of whose standards enable him to keep the day both holy and wholly unto the Lord.

- - - - -

Q. - Having been elected a steward in my church recently, and being desirous of doing my duty to my church I am taking the liberty of asking your advice in the following matter.

Our pastor and all of the Board excepting three members (and I am one of the three) are tobacco users, and at our official meetings smoking is indulged in by all the members except the three mentioned. The meetings are held in the primary class room, and it is so filled with smoke that it is difficult to think clearly. Would it be wise for one of us to bring this matter to the attention of the board and ask that the practise of smoking be discontinued in the church?

Ans. - Surely it would. The Koreans are great smokers, but the Korean Christians leave their pipes at the door of the church. A famous English preacher who was in this country some time ago, and who was a great smoker, was entertained by a minister in New York City, who invited him to assist in the celebration of the sacrament of the Lord's Supper in the afternoon. After dinner at noon the English preacher refused his regular after dinner cigar, explaining that when he was intending to partake of the Holy Communion he refrained from smoking. Why? If a man can't go with tobacco tainted breath to the Communion table, why should he work otherwise with the Lord in daily and hourly fellowship? But even if men must smoke in the Lord's ordinary companionship, surely they should abstain in His house and at His table. Raise the question in a kindly spirit, in the name of the little children who use the ~~room~~ on Sundays and in the name of the Lord of the little children. If Christ should appear in the room, would the smoking continue? Has He not been asked to be present and has He not declared that He is?

- - - - -

Q. - The question of what a business man - and especially a younger man - can do in the way of promoting his associates in business in the love of Christ is something that I have thought of a great deal; and I must confess with more or less doubt as to what could be done under certain circumstances.

For instance, as a trade journal publisher I am called upon to attend quite a number of banquets and conventions. It is more or less a custom (and I am glad to say it is a constantly decreasing custom) for wines or beers or whiskey to be served at these. I have met to take my first drink, and it has never been even embarrassing to me to refuse to drink on these or any other occasions. It has been a comfort to me, however, to have numbers of other of the younger men take the same stand that I do; and on occasions some of these other young men have confided in me that they felt the same when noticing my attitude. There are, however, some men who believe that a Christian man has no business at such an affair even as a guest who is not responsible in any way for the arrangements. I am secretary of one organization which recently had an entertainment tendered to it of such a character that several, together with myself, refused even to attend. It will never again be repeated, but I have had at least one case where a high school teacher has refused to join the association, as a result of the report of the entertainment in question. Personally, I feel that I can do a great deal of good among the men with whom I come into contact by persistently taking a stand against all forms of questionable entertainment or of the use of intoxicants. I have tried to get this school teacher to join our association on the ground that I, as an officer, need his help in keeping the association free from such questionable affairs. Apparently he does not see it my way.

Ans. - A total abstainer is not excluded by his principles from any place or fellowship where he can do his duty and serve Christ. The presence of intoxicating liquor at a dinner party or at a public banquet is not in itself an adequate reason for his staying away, if for other reasons he ought to be there, or could do good by being there. If there is to be debauching or riot, a man will not want to go and ought not to go, but the presence of total abstainers at dinners is a good way to increase the number of total abstainers. In a home where the father drank at dinner, a pastor was often invited to dine by the mother in order, as she once explained to him, that her younger sons might see that some men were total abstainers and might follow their mother's entreaties and be like him. Of course, if men are tempted by the presence of drink, they should stay away from it, and of course, also, every total abstainer will use his influence to keep all liquors and wines away from any dinners where he has influence, but _____ are those who do not touch drink and who would have every one else refuse to touch it is to mingle with men, not in saloons and drinking places, but in the social fellowship of life, and in that fellowship to show, by example, and such kind and tactful words as one may be able to speak, what our principles are, and what principles we should like every man to adopt.

Question:- I would like your opinion on the boycott as a method of influencing votes. The occasion is this: A local option campaign is now on in many counties in Ohio, and the contest is very sharp between the "wets" and the "drys." To many good people anxious for the success of the anti-saloon cause it seems right to withdraw their patronage from those merchants, grocers, bakers, etc., who are on the "wet" side. Now it seems to me that a principle is involved here which is practically overlooked by some very excellent people, and that is that the boycott is in effect a bribe for a vote. It is an inverted bribe to be sure, but it is bringing considerations of material prosperity to bear upon a voter to influence his vote. This seems to me one of the great evils just now of political life, and I cannot feel that even in a good cause we ought to tamper with the integrity and independence of the ballot. Instruction, reason, argument and persuasion should be exerted to the utmost to influence men to vote against the liquor evil, but the gaining or losing of customers should not be brought to bear as a reason for a vote. I am a woman, so not a voter, but as women are often appealed to to exercise this sort of boycott, the question becomes a practical one to us. We have, of course, the right to bestow our patronage upon the grocer for instance, whose character and principles we most respect; but I confess that I shrink from using my patronage either as a threat or a bribe to influence a vote. If a voter for the saloons turned out his employee who voted dry, we would consider it a mean act. Have we then a legitimate reason for pursuing the same course though for a different end? Strange as the paradox is, it is hard to do right in a perfectly right way in these times of intense feeling and great anxiety that moral reform should prosper.

Answer:- Every man ought to be free to cast his vote according to his own judgment and conscience, and his own judgment and conscience ought to lead him to wish to cast his vote for the public good, irrespective of financial interest or personal appetite. But as a matter of fact all sorts of personal influences and interests affect his vote. The farmer votes for the party which promises production to his wool, and the manufacturer production for his steel rails, his boots or his cotton cloth. Arguments of this sort are freely used as inducements to gain votes. The manufacturer demands that his employees vote a certain party because it promises to benefit his trade and makes him able to employ them. All this is bribery and more directly than the "inverted bribery" referred to in this inquiry, which is so remarkably well put. But it is not right. I refer to it only to show how deep cutting the principle of an absolutely pure and disinterested use of the ballot really is. Yet that is the sort of ballot we ought to have. The merchants, grocers, &c. of Ohio ought to vote according to their conscience and judgment. If their conscience and judgment lead them to vote for the saloon, their conscience and judgment should be enlightened but not coerced. At the same time we have a perfect right to choose where we will buy our groceries and meat and

we have a right to patronize the men whom we regard as good citizens ~~as~~ the men who vote for saloons in our judgment are not, and without using our patronage as a punishment or a reward for votes, after the election is over we can quietly choose to buy from those men whose patriotism and public spirit most commend them to us.

RECEIVED

Speer

FEB 24 1912

Mr. Speer.

Albert Stritmatter,
3947 Regent Avenue,
Norwood, Ohio.

1/24/12

Ohio. [The question of what a business man - and especially a younger man - can do in the way of promoting among his associates in business the love of Christ is something that I have thought of a great deal; and I must confess with more or less doubt as to what could be done under certain circumstances. For instance, as a trade journal publisher I am called upon to attend quite a number of banquets and conventions. It is more or less a custom (and I am glad to say it is a constantly decreasing custom) for wines or beⁿgs or whiskey to be served at these. I have yet to take my first drink, and it has never been even embarrassing to me to refuse to drink on these or on any other occasions. It has been a comfort to me, however, to have numbers of other of the younger men take the same stand that I do; and on occasions some of these other young men have confided in me that they felt the same when noticing my attitude. There are, however, some men who believe that a Christian man has no business at such an affair even as a guest who is not responsible in any way for the arrangements. I am secretary of one organization which recently had an entertainment tendered to it of such a character that several, together with myself, refused even to attend. It will never again be repeated but I have had at least one case where a high school teacher has refused to join the association, as a result of the report of the entertainment in question. Personally, I feel that I can do a great deal of good among the men with whom I come into contact by persistently taking a stand against all forms of questionable entertainment or of the use of intoxicants. I have tried to get this school teacher to join our association on the ground that I, as an officer, need his help in keeping the association free from such questionable affairs. Apparently he does not see it my way.

A. S.

A total abstainer who is not excluded by his principles from any place or
 fellowship where he can do his duty and serve Christ. The presence of intoxicants
 at a dinner party or at a public banquet is not in itself an adequate reason
 for his staying away; for ^{other} reasons he might have to stay to do his
 duty there. If there is to be debauchery, a man who has not come to do
 anything but his duty should not stay. But the presence of total abstainers at dinner is a fact

try to increase the number of total observations. In a house where the facts don't at
down a path as given under to deal with the matter in order to the one
explained to him that he has got some insight so that some men were
total observation and right follow their mother's interests and he like them.
of course; men are kept by the power of death they should stay away from
it and of course also by total observation and his influence to keep
all things and things away from any disease when he has influence ~~but~~^{but}
on them as they were to not touch death and who would have any in

the paper to touch it in to manage with men, not in solemn studies

place, but in the same following step and in that following to
down by groups and such but are kept as we try to do
to check what are principles are and what principles we should
be very near to adopt

RECEIVED

MAR 9 1912

Speer

Mr. Speer.

S. H. Plumer,
Marietta, Ohio. R. D. 3

I am a dairy farmer and for the past few years have been selling our milk in our home city at wholesale. Circumstances have changed some lately and it looks as if we should be compelled to enter the retail milk trade in the city if we continue in the dairy business. To do this means an increased profit, but also means retailing milk on Sunday, by my hired man. Customers insist on a Sunday delivery. What shall I do? Further, let me say that several of the leading members of the city churches are stock holders and officers in the local street railway and telephone companies which operate on Sundays.

They have the power to close down both of these concerns on Sundayk but such lines of business seem to be generally recognized as necessary Sunday labor, but apparently are no more so than milk delivery.

Can you suggest some principle that should govern one in all such matters? It may be suggested that conscience should govern each one, but it seems to me there is some fundamental principle as a universal guide. The railway or telephone official is not so dependent upon his business for a living in some ways as I am upon mine and I confess I hardly feel I am doing right to engage in any business involving Sunday labor for others or myself.

I am a Sunday-school teacher and do not want to do anything to make my influence count on the wrong side.

S. H. P.

It is better to be engaged in business which does not involve work on Sunday. And increased profit does not be a justification of entering our business on Sunday. This is, however, from a work which must be done on Sunday. The Westminster Catechism requires there as "God's commandments are true" and our hat was very clear and emphatic against a Sabbathless. The which made a pitch at of an institution and used in ~~the~~ ^{substituted} ~~the~~ ^{new} ~~day~~ ^{and} ~~its~~ ^{to} ~~the~~ ^{day}.

interest to the Secularism of a dog. ^{not as} ^{save much} ~~fact~~ delimiting on Sunday as a necessity. There are other

opposite Sunday activities but there are many activities which are numerous and the places

which a child must not enjoy it. proper though they come to on other days

and he is better off if he can take up work which requires ^{of him &} ^{his} ^{best} ^{effort}.

but ^{every} ~~of~~ farmer has to feed his stock on Sunday. Every householder has to have
to help make on Sunday. The farmer must be attached to in winter on Sunday.

his sub can be laid down, but there is a principle, but that is that man has

weekly necessity work must be done on ^{Lord's} day and that what is "necessity"

must be decided not by ^{a popular} ~~judgment~~ reference. but ^{each} ^{of} ^{the} ^{men} ^{are} ^{convinced}

to the light of the spirit of the times. This means that men must do what others

men are now do. that is inevitable but each man must get account for

himself. ^{only} ^{and} ^{he} ^{is} ^{happy} ^{the} ^{strict} ^{of} ^{the} ^{standards} ^{make} ^{him} ^{to} ^{keep} ^{the}

dog both holy and wholly unto the Lord

RECEIVED

Speer

MAR 6 1912

Mr. Speer.

Alan B. Clarke,
2202 East Grace Street, Richmond
February 5, 1912.

Richmond, Va. [Having been elected a steward in my church recently, and being desirous of doing my duty to my church I am taking the liberty of asking your advice in the following matter.

Our pastor and all of the board excepting three members (and of the three) are tobacco users, and at our official meetings smoking is indulged in by all of the members except the three mentioned. The meetings are held in a primary class room, and is so filled with smoke that it is difficult to think clearly. Would it be wise for one of us to bring this matter to the attention of the board and ask that the practise of smoking be discontinued in the church?
A. B. C.

Handwritten note:
I am. The Koreans are great smokers but the Korean
prey at the door of the church. A former Episcopalian who was
some years ago and who was a great smoker was elected and I a

Who would have to assist in the celebration of the movement of the
in the afternoon. G. H. Dennis at noon the English justice spoke
G. H. Dennis says. explains that when he was intended to part
G. H. Dennis be separated from smoking. Why? If a man said so
fainted ^{stayed} breath to the Commission table ~~why~~ should he ^{otherwise} speak a ^{such} the
and heavy ^{feeling}? But even if we must smoke in the house
~~the~~ ~~and~~ ~~the~~ ~~his~~ ~~and~~ ~~they~~ ~~should~~ ~~obtain~~ ~~in~~ ~~this~~ ~~house~~ ~~and~~
have the question in a friendly spirit, in the name of the best chief
the room or ledge and in the name of the best of the best and
should appear in the room around the smoking ^{center}? How he
he present and how he had declared that he is?

Speers
(selection high a bit. the favor with the system which are used in power on)

RECEIVED

JAN 20 1912

Mr. Speer.

Sarah J. Cutler,
430 Fifth Street,
Marietta, Ohio. 1/11/12

Ohio. [I would like your opinion on the boycott as a method of influencing votes. The occasion is this: A local option campaign is now on in many counties in Ohio, and the contest is very sharp between the "wets" and the "drys". To many good people anxious for the success of the anti-saloon cause it seems right to withdraw their patronage from those merchants, grocers, bakers, etc., who are on the "wet" side. Now it seems to me that a principle is involved here which is practically overlooked by some very excellent people, and that is that the boycott is in effect a bribe for a vote. It is an inverted bribe to be sure, but it is bringing considerations of material prosperity to bear upon a voter to influence his vote. This seems to me one of the great evils just now of political life, and I cannot feel that even in a good cause we ought to tamper with the integrity and independence of the ballot. Instruction, reason, argument and persuasion should be exerted to the utmost to influence ~~eye-~~ men to vote against the liquor evil, but the gaining or losing of customers should not be brought to bear as a reason for a vote. I am a woman, so not a voter, but as women are often appealed to to exercise this sort of boycott, the question becomes a practical one to us. We have, of course, the right to bestow our patronage upon the grocer for instance, whose character and principles we most respect; but I confess that I shrink from using my patronage either as a threat or a bribe to influence a vote. If a voter for the saloons turned out his employee who voted dry, we would consider it a mean act. Have we then a legitimate reason for pursuing the same course though for a different end? Strange as the paradox is, it is hard to do right in a perfectly right way in these times of intense feeling and great anxiety that moral reform should prosper.] S. J. C.

Every man ought to be free to cast his vote according to his own judgment and conscience. As his own judgment & conscience ought to lead him to vote to cast his vote but independence of financial interest & personal opinion (for the public good). But as a matter of fact as voters of financial influence and interests affect his vote. He passes votes for the party which promises protection to his good and the manufacturer, for protection for his this vote, he looks on his cotton cloth. Arguments that are freely used as inducements to give votes. The manufacturer demands that his employees vote for particular party because it is beneficial to him and makes him to employ them. (As this is being a very common device than the "inverted bribe" which is to be considered as a bribe.) But it is not right. I refer to it only

to show how deep ~~into~~ the ~~purge~~ of an absolute ~~power~~ and ~~disinterested~~ we get
beats ready in. Just that in the ~~rate~~ of ~~beats~~ as ~~got~~ to ~~base~~. No ~~particular~~,
given a ~~of~~ this ~~got~~ to ~~be~~ ~~used~~ to ~~this~~ ~~purpose~~ of ~~judgment~~. If ~~their~~ ~~concern~~ and
judgment ~~has~~ ~~been~~ ~~to~~ ~~not~~ ~~for~~ ~~the~~ ~~reason~~, ~~the~~ ~~concern~~ ~~of~~ ~~judgment~~ ~~should~~ ~~be~~ ~~understood~~
not ~~not~~ ~~concern~~. ~~By~~ ~~the~~ ~~decision~~ ~~in~~ ~~the~~ ~~case~~ ~~of~~ ~~the~~ ~~at~~ ~~the~~ ~~same~~ ~~time~~ ~~we~~ ~~have~~ ~~a~~
kept ~~up~~ ~~to~~ ~~show~~ ~~where~~ ~~an~~ ~~are~~ ~~by~~ ~~an~~ ~~given~~ ~~and~~ ~~best~~ ~~and~~ ~~are~~ ~~based~~
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but ~~for~~ ~~alone~~ ~~in~~ ~~an~~ ~~interest~~ ~~to~~ ~~not~~, ~~and~~ ~~without~~ ~~showing~~ ~~an~~ ~~interest~~ ~~either~~
as a ~~prejudice~~ ~~or~~ ~~a~~ ~~reward~~ ~~for~~ ~~water~~, ~~we~~ ~~can~~ ~~quite~~ ~~choose~~ ~~to~~ ~~by~~ ~~him~~
the ~~man~~ ~~whose~~ ~~best~~ ~~is~~ ~~believed~~ ~~to~~ ~~be~~ ~~patience~~ ~~and~~ ~~from~~ ~~that~~
that ~~cannot~~ ~~them~~ ~~to~~ ~~us~~.

Question:- Here in Toronto an active Mormon propoganda is being carried on, by what I believe are called the "Reformed Mormons" of Iowa. I find that the effect is being felt even in my Sunday-school. Could you recommend one or two good books which we could get for our Sunday-school library on the subject of Mormonism, with reference, if possible, to this so-called "reformed" variety?

Answer:- The "Reorganized Church of Jesus Christ of Latter Day Saints" is the name of the body to which reference is made. They have common ground with the Utah Mormons, excepting in their rejection of Polygamy. Good books on Mormonism are Traub's "Mormonism Against Itself," (Standard Publishing Co., Cincinnati, Ohio), Cannon and O'Higgins, "Under the Prophet in Utah," William Alexander Linn, "The Story of the Mormons," (Macmillan). The four official books of the Mormon Church are, The Book of Mormon, The Book of Doctrine and Covenants, The Pearl of Great Price, and the Bible. The first two are fifty cents each and can be purchased at Callahan's Book Store, Salt Lake City, Utah. The book containing the Sabbath-school lessons of the Mormon Church shows that they are teaching Polygamy now. One should also have the catechism, which can be obtained at the same place for twenty-five cents.

Question:- It seems to me that my whole Christian life is centering around my ability to let Christ use me in giving Himself to other men. I truly want to know and do his will not only in this but in all my life, and he has given me such unmistakable evidences of His love and fellowship that my life has been like an entirely new thing to me since my definite surrender to him last May. Every phase of my Christ life has changed and taken on new meaning, and he has blessed and guided me in a wonderful way. Several of my Christian friends have been led out into a fuller experience of him as Lord and my other ordinary work among other churches and young people's societies has been very much more greatly blessed.

But the thing that is troubling me is that I have not yet won anyone to Christ that I know of, and more particularly that I do not embrace anything like the number of opportunities to speak to men about Christ that I should. Every one I

meet on the street that I know, (and that I know to be out of Christ) is constantly on my mind that I should speak to him about Christ. Can you suggest any little booklet that one might carry around in the pocket and give along with the message? Should one feel that he should be constantly making opportunities or should he await a definite time?

Answer:- Three books already mentioned in this department will help you to answer these searching questions which have come to you - H. C. Trumbull's "Individual Work for Individuals," C. G. Trumbull's "Fishing for Men" and J.T. Stone's "Recruiting for Christ." These books will answer as well as any one can answer for you the problems of time and season in personal evangelism. The man who wants to make Christ known to others is doing it all the time whether he knows it or not. There is a story of St. Francis of Assisi told by E. Paxton Hood, which may teach us all a lesson. "The good St. Francis of Assisi once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, 'Brother,' said he, 'let us go down into the town and preach.' So they went forth, the venerable father and the young man. And they walked along upon their way, conversing as they went. They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found themselves back at the monastery again. Then said the young monk, 'Father, when shall we begin to preach?' And the father looked kindly down upon his son and said, 'My child, we have been preaching; we were preaching while we were walking. We have been seen - looked at; our behaviour has been remarked; and so we have delivered a morning's sermon. Ah! my son, it is of no use that we walk anywhere to preach unless we preach as we walk.'" This is a warning and a comfort. We are preaching one way or the other all the time, and if the preaching of our lives is always for Christ we may be sure the opportunities of speaking for him will be found naturally. We do not need to feel under a strain about them. We do need to feel a constrain such as Paul felt, but if we love men we shall be able naturally to speak of the Savior to them and he will care

for the results of our speaking. There are many good booklets. Get samples published by the Asher Publishing Co., St. Paul, Minn., and pick out the ones which you think would be most suitable for the men you meet.

RECEIVED

FEB 5 1912

Speer

Mr. Speer

A. N. Fraser,
1208 Peoples Bank Building,
Pittsburgh, Pa. 1/31/12.

Pittsburgh, Pa.-- Will you kindly advise me through the columns of The Sunday School Times about the following:

It seems to me that mya whole Christian life is centering around my ability to let Christ use me in giving Himself to other men. I truely want to know and do his will not only in this but in all my life, and he has given me such unmistakable evidences of His love and fellowship that my life has been like an entirely new thing to me since my definite surrender to Him last May. Every phase of my Christ life has changed and taken on new meaning and He has blessed and guided me in a wonderful way. Several of my Christian friends have been led out into a fuller experience of Him as Lord and my other ordinary work among other churches and young peoples societies has been very much more greatly blessed.

But the thing that is troubling me is that I have not yet won anyone to Christ that I know of, and more particularly that I do not embrace anything like the number of opportunities to speak to men about Christ that I should. Every one I meet on the street that I know, (and that I know to be out of Christ) the elevator operator in our building, with whom I might only have a few seconds, etc. [are constantly on my mind that I should speak to ^{him} ~~them~~ about Christ.] Should these opportunities all be embraced? How can an adequate word said in a few seconds? [Can you suggest any little booklet that one might carry around in the pocket and give along with the message?] If you recommend the use of any such booklets or tracts, they should ~~be~~ be those that would fit business men in particular. I have been afraid of holding the message too cheaply; of easing my mind with the thought that I had spoken to so many to-day or this week, but not having pressed home the message with earnestness and love and holding on to God to save this one. Heretogore I have only been speaking when a definite opportunity was given and it was possible to turn the conversation without abruptly asking the other if he were a Christian. And not even then sometimes, yes often. But I know God will make the way plain. The matter is constanly on my mind and in my prayers. Your little book "Remember Jesus Christ" has helped me so much these days. I know I cannot surrender once and for all, but that with each recurring opportunity I must let Him have His way. But [should one feel that he should be constantly making opportunities] as I have suggested above [or should he await a definite time?] Forgive me for thus writing you at such length and in so homely a fashion. I know something of how busy you are. But I do want to let him use me to tell other men about himself and to see them come to Him as their Lord. That little book of F. W. H. Meyer's "St. Paul" that you quote so often, just sets my soul on fire.

A. N. F.

10m

RECEIVED

Speer

FEB 17 1912

Mr. Speer.

C. Ver~~m~~ Pilcher,
134 McGill Street, Toronto, Ontario,
2/13/12.

Canada.-- [Here in Toronto an active Mormon propaganda is being carried on
I believe are called the "Reformed Mormons" of Iowa. I find that the eff
felt even in my Sunday-school. Could you recommend one or two good book
we could get for our Sunday-school library on the subject of Mormonism, w
reference, if possible, to this so-called "reformed" variety?] Any book
Mormonism which I find helpful, I shall try to get known through all our
in Canada. The parents and schools need a prophylactic. C. V. P

Put 2 brackets of attached letter.

Good books on Mormonism are "The Mormonism of Great Britain", (London
Cassell, & Co.) "The Mormonism of the West", (Chicago, Alexander
"The Mormonism of the West" (London)

Put brackets

Westminster College

SALT LAKE CITY, UTAH

RECEIVED FOUNDED BY
REV. SHELDON JACKSON, D.D.

FEB 19 1912

600 West 133rd st. New York.

February 19th 1912.

Mr. Speer.

Doctor Robert E Speer.

My Dear Doctor

The "Reorganized Church of Jesus Christ of Latter Day Saints" is the name of the body to which reference is made in the enclosed letter from Canada. They have common ground with the Utah Mormons, excepting in their rejection of Polygamy. I have just completed the reading of "Mormonism Against Itself," by Samuel W. Traum and published by the Standard Publishing Company, at Cincinnati Ohio. It was sent to me for review and so I do not know the price, but I suspect it is a dollar may be more, however. It covers the whole case so far as the essential books are concerned of both branches of Mormons. It is very clear and trenchant and punctures the pretentious bubble of Mormonism. For the best setting forth of the place occupied by Polygamy in the Mormon System the two articles in the January and February numbers of McClure's Magazine 1911., by Burton Hendricks, are true, as admitted by Mormons themselves and I most highly commend them.

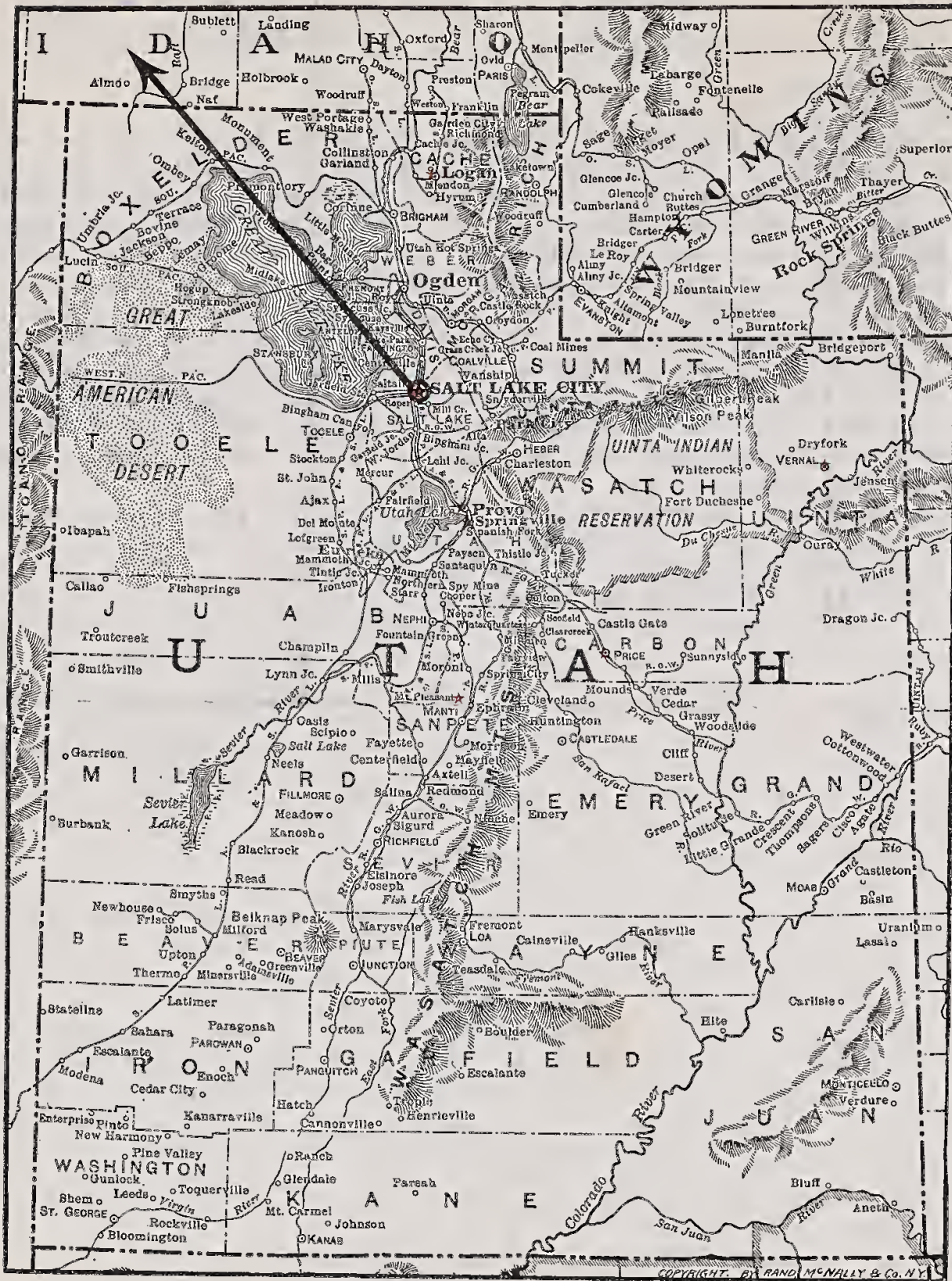
To get at the relation of Mormonism to the Government and to demonstrate the duplicity of the church in violating the compact it made in order to get Statehood, "Under the Prophet in Utah" by Ex-Senator Cannon and O'Higgins is accurate and perfectly reliable. I had a copy recently and think I paid \$1.35 for it, but am not sure. I presented it to a gentleman, and so cannot refer to it, to see, but the book can be ordered at any book store. A Boston firm publishes it. The book which the Mormon Leaders most dread is "The Story of the Mormons" by William Alexander Linn and published by Mc Millan's. Unfortunately just after they brought it forth they got scared lest its circulation interfere with their business in Utah and they put up the price to \$4. to prevent the sale. I have this from Mr Linn himself. He has offered to bear half the expense of "pushing" the advertisement of the book, but they refuse and have refused to get out a cheaper edition. Mr Linn used to be on the Post and when connected with it spent some time in Utah investigating and afterward gave up his position on the paper that he might devote himself to the preparation of the book, and he spent two years in the Lenox Library, studying the Mormon Books, so that his book makes its demonstration from Mormon information. I wish Linn's book might be in every Public Library.

The four official books of the Mormon church are, The Book of Mormon, The Book of Doctrine and Covenants, The Pearl Of Great Price and the Bible, but the latter is out of date and of less importance than the others. The first two are fifty cents each and can be purchased at Callahan's Book Store, Salt Lake City Utah. I also use The book containing the Sabbath School lessons of the Mormon church just to be able to show that they are teaching Polygamy right now along. One should also have their catechism, which can be gotten at the same place for twenty five cents. ^{obtained}

Trusting that this may be helpful, I am truly yours,

Robert M Stevenson

The Arrow points toward the nearest College of any Evangelical Church, 388 miles distant in Idaho.



- | | |
|---|------|
| New Jersey, at Logan..... | Pres |
| Hungerford, at Springville..... | " |
| Wasatch, at Mount Pleasant..... | " |
| Westminster College Prep. Dept., at Salt Lake City..... | " |
| Rowland Hall, at Salt Lake City, Episcopal | |
| Congregational, at Provo | |
| Congregational, at Vernal | |
| Methodist, at Price | |

ACADEMIES:

★ The Stars printed in red indicate the Academies

RECEIVED

FEB 5 1912

Speer

Mr. Speer,

U. F. Ritson,
Oshawa, Ontario, Canada.

Ontarion.-- The matter of systematic giving is perplexing me just now. I think it is a Christian's duty to give one tenth of his income to religious and charitable causes? I have always had that idea, and when my salary was increased, started in to give my tenth. That was some time ago, and I rather enjoyed doing it, but I find it is going to cramp me a little before the year is out, as I have had some unusual expenses of late. My opinion and moral judgment I esteem very highly told me that she thought the tenth was quite unnecessary; that the idea of giving the tenth was entirely according to Old Testament dispensation. Is that so? Is that law still in force? And if so, how much of the Old Testament dispensation does it apply now? If we begin cutting out bits here and there, how are we to stop? If we are to give a tenth of our annual income, may we deduct such expenses before taking our tenth, and still be right?

commitments when a living can only be obtained by cutting down another
there is nothing for it but to ^{make} ~~the best of it~~ ^{the best of it} ~~for the sake of the~~ ^{the} ~~unpleasant~~ ^{unpleasant} and
unpleasant for them we seem to have got on the economic social ~~and~~ ^{and} sides.
possible considerations for others and the Golden Rule should be remembered as
principles. As to fixing any ~~the~~ ^{the} ~~situation~~ ^{situation} - the best would seem to be
open to whom it could ~~be~~ ^{be} ~~submitted~~ ^{submitted}.

Speer

Rev. W. H. Robb,
Birmingham, Michigan. 1/19/12

Will you please direct me where I can secure tracts dealing with the subject profanity in a concise and appealing way?

The American Tract Society 180 Nassau St., New York City

The other Publishing Co., _____ St. Paul, Minn.

RECEIVED

JAN 27 1912

Mr. Speer.

RECEIVED

Speer

JAN 28 1912

Mr. Speer,

W. Frank Fisher,
4223 Dalton Avenue,
Los Angeles, California. 1/5/12

I want to ask you a question. [Should an almost unanimous call from my Sunday-school to be the superintendent (I am Second Assistant Superintendent) be construed as meaning God wishes it? If it does, I will accept despite my unwillingness; for I want to do God's will. I am undecided whether to accept or not, because I am entering into business which will require much of my time for Sunday-school work, and may make it impossible for me to be there every Sunday. I love the work and my school and am willing to sacrifice (altho my wife objects on the ground that I am working too hard, which my physician also said) to take up the work, if I can feel my Master calls.]

I shall appreciate your help in this. W. F. F.

Just as they of God who give a portion part of our income in addition to our recognition of His ownership of it are and give duty to use it as we see a trust, so they have the right in some degree part of our time in addition to our recognition that we ourselves are as to time that we have an idea. This kind of dependence would seem to be a new opportunity. The very experience character of the new business ^{would seem to need} to be created - because of some definite religious requirements. No hard work involved ^{as to} to have if there is no work, if the law should be to they foot of ^{income} as observed as if the business contemplated is a business in which it is desired in partnership to bear all burden, to have as ^{modern success} and to give of his principles and spirit

And for 9000000000 "beauty for them": no matter how long you wait for
the sun to rise in the sky to appear another a little longer. If you are dead
in either you are the for better else to be sure to give the right time
for every. You see that when you do find that the way is for making
apparent. And get all in spirit how that counts rather than for

shut in hands.

RECEIVED

Speer

Alan W. Fraser,
1206 Peoples Bank Building, JAN 17 1912
Pittsburgh, Pa.

Mr. Speer.

Pittsburgh, Pa.--I feel that I can claim some friendship with you not only on account of the great blessing I have received through your books but also on account of some very dear mutual friends particularly Dr. Charles R. Watson, W. B. Anderson (of India) and George Innes. So I am asking two questions for your column in The Sunday School Times and shall indeed appreciate your help, though of course I have at least partially solved them in my own prayers and study.

Question. The assured income from my business is not sufficient to meet my ordinary needs, though possibilities of large earnings are being constantly presented. Many of my Christian friends say that I have no right under the circumstances to take any time during business hours for religious work. Such work is being pressed on me by other Christian friends whose personal experience in Christ is much deeper (I should say) than that of the others. I am the sole owner of my business but am backed financially by one of the first class. Am I right in continuing to give a part of my time, say an average of one hour a day, to such work?

Question I have a business friend who has in the course of his life done everything that is openly immoral and is now thoroughly wedded to his world of pleasure and liscence, though having abandoned most of his excesses. I have been regularly praying for him for almost a year and have at times earnestly sought to turn the conversation so that a little opening might be made to make an earnest plea for his acceptance of Christ, but it has not come. Do you think I should make such an opportunity by taking him into my office and closing the door and presenting the Savior to him, or should I continue in prayer that when the right time had come God would make it very plain through the circumstances that this was His time to speak? I have meanwhile cultivated his friendship and there is a distinct bond of business and personal friendship between us.]

And now, Mr. Speer, in closing I just want to tell you that, all unknown to yourself, the blessing has been flowing to me. John 7:38.

A. W. F.

Question 1. ———

answer. Please send the answer to the question above. ^{an average of} ^{anytime} ^{one hour a day} is a ^{much} ^{enough} ^{practical} ^{to} ^{you} ^{to} ^{definitely} ^{help} ^{him} ^{and} ^{you} ^{can} ^{do} ^{that} ^{and} ^{have} ^{see} ^{the} ^{best} ^{light} ^{that} ^{any} ^{man} ^{can} ^{put} ^{to} ^{you} ^{to} ^{his} ^{business}

Question 2. ———

has Dr. H. W. ... "Individuals ... for individuals" and Charles ... ^{"Wishing ... for them"}

Speer

RECEIVED

S. F. Wiswall,
Washington,
North Carolina. Dec.

JAN 12 1912

Mr. Speer.

North Carolina.-- I am trying to start a boys' reading club, and will
it very much if you can give me a list of suitable books. The boys
18 to 22, not educated, but working boys. Books must not average more
50 cents each, mostly in story form. I would like lives of men like
stone, etc., but of course they must be written in interesting style

S. F. W.-

check
The big. guide by Revue
The new 50 cent volume -
English literature.

Books look up from library

This is a series of missionary biographies published by Revue at 75 cents each
Chalmer, Paterson, Williams, Gumbelton
Cassidy, Hampton, and others and this is a fifteen cent series including the
and others. Two capital books of missionary stories are Jacob Chankulacini
and the Cobari Ser (\$1. each, Revue). (Walshi 'The Mission of the')

Review of the "Museum Journal" as good collection of short biographical sketches. For
for these books
which you cannot do better than ~~find~~ ^{select} from "Biographical Sketches" published

3, W 23 St, N.Y.C. at 10/5 cents a volume each book as _____

(all books marked ✓ in the catalogue)

Prayer meetings in the home in different parts of the city. ^{Members of the Church in} unity with ~~the~~ ^{the} Church in each part to attend the meetings in their districts. (5) Gather, young, a few other young men a set men who can be light to show the burden of concern and prayer meetings and plan

for personal work with others. To lead them into the personal prayer life. (6) If the end

each prayer meetings have fallen into a rut, work out other methods as possible. By

bringing business in new view - by prayer for real things and requests and requests

business. (7) Use the school school as a school of prayer and the W. K. K. meetings. If you have no

prayer meetings for boys a prayer exchange on. If you have a school and train

has ~~some~~ of these the can grow out of ^{matrices} ^{reactions} activities of the Church prayer services

(8) Knowledge, ~~that~~ be constant in prayer with rejoicing, and the joy of it and spend day to

others.

Speer

Miss Gracia Moale,
192 -1/2 East 13th Str
Portland, Oregon.

[I am slightly acquainted with a young Russian Jew who intends to become
He is a deep thinker and understands English perfectly] so I was thinking
of sending him some religious writings that I consider excellent, when it
to me that he would not be nearly so well prepared to receive and understand
he might be to receive and understand something that does not presuppose
readers are advanced in the Christian life. To send him certain books would
like giving difficult works of a foreign author to one who had not studied
grammar. Therefore [I ask you to suggest a book that he would not quickly
aside because only the devotees of another religion could understand it,
would appeal to this thoughtful and philosophic young Jew, one that might
bring him to Christ.] I recognize the value of the personal touch, however
is now thousands of miles away and moreover I know that certain books can
beyond either my written or spoken efforts.

G. M.

E. G. House
21st, 1903

RECEIVED
Edwards
JAN 20 1903
Mr. Speer

Impress the fact of
Edwards' life his life the
daily exercises.

I would send him Seely's "Exercise". If he reports
favorably you might send him next Kempster's "The Fact about"
or Edwards' "Life and his life the exercise", a study of
Christ by a Christian scholar who can give a few.

RECEIVED

Speer

JAN 24 1912

U. F. Ritson,
Oshawa, Ontario, Canada. 1/21/12.

Mr. Speer.

Ontario, Canada. The matter of systematic giving is perplexing me just now.

Do you think it is a Christian's duty to give one tenth of his income to religious and charitable causes? I have always had that idea, and when my salary was last increased started to give my tenth. That was some time ago, and I have rather enjoyed doing it, but I find it is going to cramp me a little financially before the year is out as I have had some unusual expenses to-date of late.

One whose opinion and moral judgment I esteem very highly told me, that she thought the tenth was quite unnecessary; that the idea of giving the tenth was entirely according to Old Testament dispensation. Is that so? Is that last statement true? And if so, how much of the Old Testament dispensation does not apply now? If we begin cutting out bits here and there, how are we to know when to stop?

If we are to give a tenth of our annual income, may we deduct taxes and such expenses before taking our tenth, and still be right? I hope I have not made this letter too long, but this is a real practical question to me.

U. F. R.

These problems have been my/fully treated in the Second School Series in both in your lecture in the course of _____
Have you seen to a job of the Second School Series in which you could read these notes? Don't mind the cramping. That is better than shrinking your eyes. Just give enlarge your life even if you do have to cramp your being. The New Dispensation is what better than the old. That was given in that time God's not meant at all to limit what we give now. And as a subject close right to be addressed now a few below the ancient divide. No, these are not a business part of the Bible. As we go to the Canon what is Canon and what is God's. And then let's take a whole moment on the basis of your whole income. Not on what we have left for the most debatable for the rest of the reference. This is both. Logical in the mind adoption of the history principle as more than in his given stream of the Bible. & a few more see as/holding up to its principle and that it drops at the bottom.

Q. - I am slightly acquainted with a young Russian Jew who intends to become a rabbi. He is a deep thinker and understands English perfectly. I ask you to suggest a book that he would not quickly cast aside because only the devotees of another religion could understand it, one that would appeal to this thoughtful and philosophic young Jew, one that might finally bring him to Christ.

Ans. - I would send him Scoley's "Ecce Homo." If he responds favorably you might send him next Simpson's "The Fact of Christ" or Eidersheim's "Life and Times of Jesus the Messiah," a study of Christ by a Christian scholar who was by race a Jew.

Q. - If, as seems logical, the spirit of the tenth commandment includes; Thou shalt not covet thy neighbor's job nor his customer, how and to what extent may a country doctor pray for the building up of his business. For in a small town, only a certain amount of practice is possible. Every patient who goes to the new doctor seems a direct personal loss to the old. Hence the notorious jealousy of country doctors. Please do not say to me, jump the difficulty by going to the foreign mission field. I tried to go, and the Lord would not have me.

Ans. - It cannot be denied that the doctrine of competition involves a breach of more Christian laws than one. It is sure that in a perfect society there will be no such competition as prevails in our present order. This is the order, however, in which we have to live and the best we can do is to do our best to make it Christian and to behave ourselves as Christians in it. The foreign missionary work would indeed have saved this inquirer his perplexity. So would some home mission fields. So would some other occupations than the overcrowded profession of medicine. But having chosen medicine and feeling compelled to settle in a community where a living can only be obtained by cutting down another man's living, there is nothing for it but to take the consequences and to assume for time and eternity such personal responsibility for them as can't be laid off on the economic and social order. There should be all possible considerateness for others, and the Golden Rule should be remembered as an un-abrogated principle. As to praying over the situation - the Lord would seem to be about the only Person to Whom it could safely be entrusted.

Q. - Will you please direct me where I can secure tracts dealing with the subject of profanity in a concise and appealing way ?

Ans. - The American Tract Society, 150 Nassau Street, New York City.

The Asher Publishing Company, 429 Holly Avenue, St. Paul, Minn.

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Q. - Should an almost unanimous call from my Sunday-School to be the superintendent (I am second assistant superintendent) be construed as meaning God wishes it ? If it does, I will accept despite my unwillingness; for I want to do God's will. I am undecided whether to accept or not, because I am entering into business which will require much of my time for Sunday-School work, and may make it impossible for me to be there every Sunday. I love the work and my school and am willing to sacrifice (altho my wife objects on the ground that I am working too hard, which my physician also said) to take up the work, if I can feel my Master calls.

Ans. - Just as truly as God asks of us a special part of our income in addition to our recognition of His ownership of it all and of our duty to use it all as a trust, so truly does He ask of us some definite portion of our time in addition to our recognition that we ourselves hold all the time that we have as His. This Sunday School Superintendency would seem to be a rare opportunity. The very engrossing character of the new business would seem to need to be counterbalanced by some definite religious responsibility. The hard work involved will do no harm if there is no worry, if the laws of health as to sleep and food and exercise are observed, and if the business contemplated is a business in which God is claimed in partnership to bear all burdens, to share all problems and successes, and to guide by His principles and Spirit.

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Q. 1. - The assured income from my business is not sufficient to meet my ordinary needs, though possibilities of large earnings are being constantly presented. Many of my Christian friends say that I have no right under the circumstances to take any time during business hours for religious work. Such work is being pressed on me by other Christian friends whose personal experience in Christ is much deeper (I should say) than that of the others. I am the sole owner of my business but am backed financially by one of the best class. Am I right in continuing to give a part of my time, say an average of one hour a day, to such work ?

Q.2. - I have a business friend who has in the course of his life done everything that is openly immoral and is now thoroughly wedded to his world of pleasure and licence, though having abandoned most of his excesses. I have been regularly praying for him for almost a year and have at times earnestly sought to turn the conversation so that a little opening might be made to make an earnest appeal for his acceptance of Christ, but it has not come. Do you think I

should make such an opportunity by taking him into my office and closing the door and presenting the Saviour to him, or should I continue in prayer that when the right time had come God would make it very plain through the circumstances that this was His time to speak? I have meanwhile cultivated his friendship and there is a distinct bond of business and personal friendship between us.

Ans. 1. - Please note the answer to the question above. Surely an average of one hour a day is a small enough fraction to give to definitely religious work. You can do that and have all the hours left that any man ought to give to his business.

Ans. 2. - Read Dr. H. Clay Trumbull's "Individual Work for Individuals" and Charles C. Trumbull's "Fishing for Men," and John Timothy Stone's "Recruiting for Christ." No matter how long you wait for just the right time the evil one will be there to suggest waiting a little longer. If you will read these books, or any one of them, you will be far better able to see and to seize the right hour, which cannot be very far away. You will find when you do speak that the way is far readier than you had supposed. And after all, it is genuine love that counts rather than fine calculations of strategic times.

C. - I am trying to start a boys' reading club, and will appreciate it very much if you can give me a list of suitable books. The boys are from 18 to 22, not educated, but working boys. Books must not average more than 50 cents each, mostly in story form. I would like lives of men like Livingstone, etc. but of course they must be written in interesting style, not very long.

Ans. - There is a series of missionary biographies published by Revell at seventy-five cents each, embracing Moffatt, Chalmers, Livingstone, Paterson, Williams, General Gordon and others, and there is a fifteen cent series embracing Moffatt, Livingstone, Perkins and others. Two capital books of missionary stories are Jacob Chamberlain's "In the Tiger Jungle" and "In the Cobra's Den." (21. each, Revell.), Walsh's "Heroes of the Mission Field" and "Modern Heroes of the Mission Field" are good collections of short biographical sketches. For a good, cheap library for these boys, you cannot do better than select from "Every Man's Library," published by E.P. Dutton and Co., 31 West

23rd Street, New York City, at fifty cents a volume such books as

"The Life of Columbus," by Sir Arthur Helps
"Richard the Fearless," by Charlotte Yonge
"Edgar's Heroes of England,"
"Life of Napoleon," by Lockhart.
"Life of Nelson," by Southey.
"Benjamin Franklin's Autobiography
"The Life of William Carey, Shoemaker and Missionary," by George Smith
"The Bayard of India," by Captain L.J.Trotter
"Hodson of Hodson's Horse," by Captain L.J.Trotter
"Rab and His Friends and Other Papers," by Dr. John Brown
"Ivanhoe," by Sir Walter Scott
"Last of the Barons," by Lord Lytton
"Westward Ho," by Charles Kingsley
"Leather-Stocking Tales," by Fenimore Cooper
"Jane Eyre," by Charlotte Bronte
"Last Days of Pompeii," by Lord Lytton
"Mr. Midshipman Mast," by Captain Marryat
"John Halifax, Gentleman," by Miss Mulock.
"Lorna Doone," by R.D.Blackmore
"Treasure Island," by R.L.Stevenson
"Kidnapped," by R.L.Stevenson
"Pilgrim's Progress," by Bunyan
"Tales of Mystery and Imagination," by Poe.
"Peter the Whaler," by W.H.G.Kingston
"Tom Brown's Schooldays," by Thomas Hughes
"Robinson Crusoe," by Daniel Defoe
"Twenty Thousand Leagues Under the Sea," by Jules Verne
"Swiss Family Robinson."

Q. - The matter of systematic giving is perplexing me just now. Do you think it is a Christian's duty to give one-tenth of his income to religious and charitable causes? I have always had that idea, and when my salary was last increased started to give my tenth. That was some time ago, and I have rather enjoyed doing it, but I find it is going to cramp me a little financially before the year is out as I have had some unusual expenses of late.

One whose opinion and moral judgment I esteem very highly told me, that she thought the tenth was quite unnecessary; that the idea of giving the tenth was entirely according to Old Testament dispensation. Is that so? Is that last statement true? And if so, how much of the Old Testament dispensation does not apply now? If we begin cutting out bits here and there, how are we to know when to stop?

If we are to give a tenth of our annual income, may we deduct taxes and such expenses before taking our tenth, and still be right? I hope I have not made this letter too long, but this is a real practical question to me.

Ans. - These problems have been very fully treated in the Sunday School Times in Notes On Open Letters in the issues of
Have you access to a file of the Sunday School Times in which you could read these notes? Don't mind the cramping. That is better than shrinking your gifts. God will enlarge your life even if you do have to cramp your living. The New

Dispensation is indeed better than the Old. What was given in that time was not at all to what we give now, and as certainly we ought to be ashamed now to fall below the ancient ideals. No, taxes are not a legitimate part of our tithe. We are to pay to Caesar all that is Caesar's and to God all that is God's. Our tithe is to be reckoned on the basis of our whole income, not on what we have left after making deductions for taxes and other expenses. There is nothing legalistic in the Christian's adoption of the tithing principle any more than in his special observance of the Sabbath. It is just a sure way of holding life up to its privileges and not letting it drop at the bottom.

- - - - -

Q. - What can be done to get the young people of our church, and the older people too for that matter, interested in our Thursday evening Prayer Meeting? Perhaps if I give you some particulars you will be better able to diagnose our case. Our church is one of the largest Presbyterian churches in the city. We have about 500 members. Our pastor is one of the best ^{men} in the world. He has been our pastor since the church was started almost 40 years ago, and no man or minister in our city is more highly thought of or admired. We have about 800 members of our Sunday School of which number 145 are boys between 12 and 16 years of age. I have 18 of them in my class. You can see by this that there are many young people here. But in spite of that fact, we have an average of only 10 at the most at our week night service. I am the only regular male person attending. I am 23 now and have been interested in the prayer meeting ever since I was a little fellow. Last Fall our pastor and I got together and worked especially hard to increase the interest in the meetings. We took up the Psalms beginning with the first and had one each night, and I know I got a great deal of help from the series. A part of our meeting was opened for general comment and although our attendance was considerably larger than usual, still the meetings were not as encouraging as we had hoped they would be. I was so discouraged with the last meeting in the old year that I decided that thereafter I would stay at home and have a prayer meeting in my own room. I haven't stuck to my resolution very well for last week I started again; rather I started Monday night. Our pastor talked to me after the close of the meeting, said he had reached the end of his string, and so you see I just can't leave him.

Ans. - You and your pastor are a good nucleus. The problem is now as to how to work out a real prayer life for the Church. How much of the following program of action could you carry out? (1) Have the pastor preach a series of sermons or perhaps better yet at frequent separated occasions, - special sermons on prayer, as true, as Scriptural, as living sermons as he can preach.

(2) Get from the Asher Publishing Company, 429 Holly Avenue, St. Paul, Minn. copies of Phelps' "The Still Hour" (5 cents each) and Brother Lawrence's "The Practice of the Presence of God" (5 cents each.) and have them read aloud in session meeting. Let the session follow this reading with a special prayerful study of the condition of the prayer life of the Church. (3) Let the pastor preach on private prayer and family worship and then let the session, two by two, visit every home in the Church, leave copies of the two pamphlets referred to, hold a prayer service with the family and invite them to the weekly prayer meeting. (4) Arrange a series of district or prayer meetings in the homes in different parts of the city, inviting all the members of the Church in each part to attend the meeting in their section. (5) Gather, yourself, a few of the young men or old men who can be brought to share your burden of concern, and pray together and plan for personal work with others, to lead them into the personal prayer life. (6) If the mid-week prayer meetings have fallen into a rut, work out of this as quickly as possible by bringin in new voices, - by praying for real things and expectng and reporting answers. (7) Use the Sunday School as a school of prayer and the Young People's Meeting. If you have no prayer meeting for boys or or young men, organize one, if only for half an hour a week, and train here those who will grow into the maturer activities of the Church prayer service. (8) Meanwhile, be constant in prayer with rejoicing, and your joy will ^{spread} ~~spread~~ itself to others.

Question:- What is the true position in the following case? Magazine club quotation made in writing in response to request led to placing of the order, the signer recognizing that as the lowest quotation he had seen. Later the magazine man sends bill for one dollar balance, which was his printed quotation. The signer sent the written quotation and asked if the same was an error. Reply states that it is a clerical error, but on them, and they would stand by it, enclosing receipted bill. Should the acceptor of the offer consider that a settlement, or send the dollar balance? Should he take advantage of the error? What is the ethics of the experience?

Answer:- No, he should not take advantage of the error. He should send the dollar balance or recall the amount already sent if he does not care to take the magazine at the correct figure. If he has reason to suspect that it was a tricky performance he should thereafter deal elsewhere. But no man should be willing, because another man unwittingly erred, to take advantage of his error to his injury or loss.

Question:- In our School there are two classes of boys about the same age (16 years). The other teacher has planned a boys' club, to include his class and mine, on the "secret" order similar to the Masonic Lodge. A "Greek" name such as is used in college and high school fraternities will be used.

The object is to provide a social and educational center to help and hold the boys for Christ and the Sunday-school. Would any harm result to the boys or the cause of Christ by adopting the "secret" idea and the "Greek" name?

Answer:- The name does not matter provided it is nothing more than a name. But if I answer your question out of my own conviction I must say that I hate the element of secrecy. The innocent privacy which you have in mind will probably do no harm and will perhaps make the boys appreciative of their fellowship, but secret exclusive organizations have two great drawbacks. One is their secrecy, which wraps things in darkness, while what we want to cultivate in boys is sunlit openness; and the other is their decisiveness, their denial of the full, broad, equal brotherhood of men. Can't you make the club private without secrecy or much mystery, and can't you give it some name full of the traditions of chivalry or supporting the idea of sacrificial courage, and make it so by the pace you set for the boys in wholesome sport or living human interests or unselfish work of some kind for others?

Question:- In our village are a dozen young men eighteen to twenty-five years of age who have banded together and built a very modest clubhouse - a shanty where by resolution there is to be no gambling, drinking, or swearing. These same boys grew up in our Sunday School but got too big to attend regularly in spite of efforts to hold them by organized class methods.

I propose to approach them with a proposition or plan for Bible study in their clubhouse every Sunday at a suitable hour under the leadership of a man they like - an elder in our (Presbyterian) church. It must be a man's study and not a discussion of platitudes.

Will you kindly suggest a line of work that would interest and help these

young men who are of good habits, a few of them church members, and all now subject to the questionable influence too often in the atmosphere of a "shanty?"

Answer:- This is a choice group to enlist in Bible study and the study of Missions. "The ^pPrinciples of Jesus and their application to the life and problems of our own day," "The Character of Christ," "The Leaders of Israel," "How Christianity began and spread and conquered the world" - are a few subjects in Bible study, running in the case of the last, into Church history, which would interest these young men. They are just of the age to be attracted by a study of missionary heroism. Walsh's "Modern Heroes of the Mission Field" might give you the material you need. On the side of Home Missions and the needs of their own community Wilson's "The Church of the Open Country" ought to be a fine line of study. This would have the advantage also of leading them to see work about ^{them} waiting to be done and needing them to do it. It would be good to get them to undertake some definite piece of service for the ^{town} community. Let them study the community and decide what ought to be done in it and what they can do.

Question:- Moses in pleading for Israel after the offence of the golden calf and our Lord in His prayer record in John 17, reason with God in behalf of their petitions. If it is true that our Father in heaven is readier to give good things to them that ask than we are to give good gifts to our children, wherein arises the necessity of argument and pleas in prayer?

Answer:- The fact that Moses and our Lord did thus pray shows that this is the natural and ^{reasonable} normal way to pray. If prayer is reasonable then it is reasonable prayer that is right. ^pFor prayer is intercourse between a child and his father. We are warranted in speaking with God just as we would to a father, and this is what our hearts instinctively do. The difficulty suggested goes right down to the roots of the question of prayer. Is prayer reasonable? If not, of course all forms of actual entreaty and petition are wrong. But if prayer is reasonable, then the natural forms of entreaty and petition are right. God

answers the prayer of intelligent faith. Faith needs to state to God the intelligent ground of its requests. As Jeremy Taylor says, "Easiness of desire is a great enemy to the success of a good man's prayer. It must be an intent, zealous, busy, operative prayer. For, consider what a huge indecency it is, that a man should speak to God for a thing that he values not. Our prayers upbraid our spirits, when we beg tamely for those things for which we ought to die." For ^{importunate and reasoning} such prayer a place exists in the universe. Such prayer was intended to be a force in it, just as truly as free will or friendship. The very reality of the prayer depends on its directness, intensity and persistent pleading.

Question:- In a business transaction between the writer and another member of the same church a misunderstanding occurred of which the writer was unaware for months afterward. When he learned of it, he invited the party with his wife and others to have the matter rectified. One proposal by the complainant was that the writer had done a wrong, had acted so dishonestly that it required a money compensation. The writer made a counter proposal that the business transaction be undone without depreciation or loss to either party. This was rejected. Endeavors by friends were then made for parting in a friendly manner and no ill-will or hard feeling to be shown. This also was rejected by the complaining party but not by his wife or family, who still are friendly. Now since the interview, he, if met by myself, my wife or my son and spoken to, whether on the street or church, in company or alone, refuses to acknowledge the cordial greeting; yet he is present in church every Lord's Day morning, considere himself a good member.

What am I to do? Continue to speak to him, for in doing so might make myself more offensive. I have not the slightest ill-will or feeling towards him, even if he does so accuse and treat me, for my conscience is clear and the judgment of parties who know the transaction say I could not do anything else than the proposal made. Are my wife and son also to continue to address him when he will not even look at them, although the writer is the person blamed? The

In fact, what is to be done?

This is a wide question, for sometimes it applies to members of the same family - to members of adjoining houses and farms.

Give general and in this case particular advice.

Answer:- For general answer, the words of Dr. Jewett in a recent sermon -
"Let Us Have Peace"-

Let us take this lamp of Scripture guidance concerning the Father's ways and hold it above some of the disjointed and disordered affairs of men. Take it to family life, where there is cold aloofness, or heated quarrelsomeness and strife. Family life ought to be like the Master's seamless robe, but too often it is torn into shreds. And often again this tattered vesture is to be found in presumably Christian homes, where the Prince of Peace is supposed to dwell. Well, what shall we do? What ought we to do? I mean we who are here this morning, and who may be the torn shreds of the holy robe, what ought we to do? I knew we think we have right on our side, and I know that peace can never prevail until the right is regnant. I know that, and I have just been proclaiming it from the sacred word. But then the Father-peacemaker has right on His side, and what did He do? "Having made peace by the blood of the Cross." You say you "won't budge!" The Father did! You say you "won't move a hair's-breadth." It sounds like the strength of courage; it is really the weakness of cowardice. It is not valor for the truth, it is the recoil from Calvary, it is shrinking from your own cross. You say, "If he wants peace, he must make the first approach." And is that the Father's way? I thought that this told us the order of the heavenly doings: "We love because He first loved us."

"O not upon our waiting eyes
Lord, did the heavenly lustre break:
Not to our love's beseeching cries
Did love divine slow answer make.
We made no haste to seek Thy face,
Thy angels found no listening ear:
We did not urge Thy lingering grace
Nor win Thy distant glory near.
O, no! Thy voice was first to speak:
Thy glory, Lord, was swift to come:
Thy love made gracious haste to seek
And sweetly urge the wanderer home."

He made the first approach. "He emptied Himself." He "made peace through the blood of the Cross." And I do not hesitate to say that any family strifes and quarrels represented here this morning could be ended in a week, if only we are brave enough to crucify our pride and seek peace by the blood of our own cross. "He that loseth his life shall find it." "Blessed are the peacemakers," who seek peace through their own cross, "for they shall be called," because they are "the children of God."

For specific counsel. Make sure that in your heart you have freely forgiven and truly love. Do not obtrude yourself upon him, but be ready with your wife and son for friendliness. Do not speak about the matter to any one. Let it die away into the past. If criticized let others defend your course. Do him every good turn you can with-

out his knowing about it. Pray about it. Good will and prayer and patience will prevail in the end, even though the years of waiting may be full of sorrow and discomfort.

Q. How are school times in two classes — A
- for names?

A. No name does not matter provided it is better than
a name. But if you ^{could} get the ~~best~~ ^{best} you get the ^{best} out of my own ^{I want to put} ⁱⁿ ^{the} ^{element} ^{of} ^{learning}. The ^{highest} ^{principle} ^{of} ^{which}
you have in mind ^{is} ^{probably} ^{no} ^{more} ^{and} ^{not} ^{perhaps}
make the ^{best} ^{appreciation} ^{of} ^{the} ^{principle} ^{of} ^{learning} ^{at} ^{least} ⁱⁿ ^{your} ^{own} ^{mind}
has the ^{best} ^{principle} ^{of} ^{learning} ^{as} ⁱⁿ ^{the} ^{best} ^{learning} ^{which} ^{any} ^{one} ^{can} ^{do}
in ^{the} ^{best} ^{learning} ^{what} ^{he} ^{wants} ^{to} ^{cultivate} ⁱⁿ ^{his} ^{own} ^{mind}
of ^{the} ^{best} ^{learning} ^{and} ^{the} ^{best} ⁱⁿ ^{the} ^{best} ^{learning}. This ^{is} ^{the} ^{best} ^{of} ^{the} ^{best}
^{of} ^{the} ^{best} ^{learning} ^{and} ^{the} ^{best} ⁱⁿ ^{the} ^{best} ^{learning}. ^{and} ^{you} ^{know} ^{the} ^{best} ^{of} ^{the} ^{best} ^{learning}
learning ^{is} ^{no} ^{more} ^{than} ^{the} ^{best} ^{of} ^{the} ^{best} ^{learning} ^{and} ^{the} ^{best} ⁱⁿ ^{the} ^{best} ^{learning}
the ^{best} ^{of} ^{the} ^{best} ^{learning} ^{is} ^{no} ^{more} ^{than} ^{the} ^{best} ^{of} ^{the} ^{best} ^{learning} ^{and} ^{the} ^{best} ⁱⁿ ^{the} ^{best} ^{learning}
and ^{the} ^{best} ^{of} ^{the} ^{best} ^{learning} ^{is} ^{no} ^{more} ^{than} ^{the} ^{best} ^{of} ^{the} ^{best} ^{learning} ^{and} ^{the} ^{best} ⁱⁿ ^{the} ^{best} ^{learning}
that ^{is} ^{the} ^{best} ^{of} ^{the} ^{best} ^{learning} ^{and} ^{the} ^{best} ⁱⁿ ^{the} ^{best} ^{learning} ^{and} ^{the} ^{best} ^{of} ^{the} ^{best} ^{learning}
for ^{the} ^{best} ^{of} ^{the} ^{best} ^{learning}?

(over)

duration, intensity and functional frequency.

A prayer difficulty

In the prayer of Moses for the Israelites, who had sinned a great sin in making a golden calf & in ascribing to it their illi-
cense: & whom Jehovah had de-
clared He would destroy we hear
Moses using arguments & pleas
"destroy not this people, which
thou hast redeemed through
thy greatness." "Remember thy ser-
vants Abraham, Isaac & Jacob,
they are thy people & thine inheri-
tance"

In that memorable prayer of
Christ for his disciples, in the 17th
of John we hear our Saviour using
pleas, e.g. "for they are thine" as much
thine as mine. "I am no man in
this world" "What will thou propose
to. "But there are in the world," as
sheep among wolves. "That they
all may be one, as we are one,
that the world may believe

that thou hast sent me"

[If it is true that our Father
in Heaven is ready to give good
things to them that ask, then we
are to give good gifts to our chil-
dren wherein arises the necessity
of arguments & pleas. in prayer]

A. S. J. Times Reader

In response to the invitation
of the Times I send the above

yours &
E. S. Shoney

Sydenham, Ontario,

Oct. 29/11

RECEIVED

OCT 3 1911

Mr. W. B. Shaw

then with the times
and to extract
them!

Shoney

Private

P. O. J. [unclear]

RECEIVED

Mr. Robt. E. Speer
1031 Walnut St
Philadelphia

OCT 26 1911

Mr. Speer.

Dear Sir

Enclosed please find a question which I hope you will find time and space to answer in The S. S. Times in the near future, this is my first experience in such a case, and it is unpleasant, show me further duty, or shall I ignore the facts and person altogether?

Yours very truly

D. James

Thornhill - Ont

1

In a business transaction between the writer and another member of the same Church a misunderstanding occurred of which the writer was unaware for months afterward, when he learned of it, he invited the party with his wife and others to have the matter rectified, ^{proposal} one by the complainant that the writer had done a wrong, had acted so dishonestly that it required a money compensation, the writer made a counter proposal that the business transaction be undone without depreciation or loss to either party, this was rejected, ~~this was rejected~~, endeavors by friends were then made for parting in a friendly manner and no ill-will or hard feeling to be shown, this also was rejected by the complaining party but not by his wife or family, who still are friendly. Now since the interview, he if met by myself, my wife or my son and spoken to whether on the street or Church in company or alone refuses to acknowledge

the cordial greeting, yet he is present in church every Lord's Day morning, considers himself a good member -

What am I to do? continue to speak to him, for ⁱⁿ doing so might make myself more offensive. I have not the slightest ill will or feeling towards him, even if he does so accuse and treat me, for my conscience is clear, and the judgment of parties who know the transaction say I could not do anything else ~~in~~ than the proposals made. Are my wife and son also to continue to address him when he will not even look at them? although the writer is the person blamed. In fact what is to be done?

This is a wide question for sometimes it applies to members of ^{the} same family - to members of adjoining houses and farms -

Give general and in this case particular advice -

~~Canada Oct 22nd 1841 -~~

A Questioner -

RECEIVED

DEC 12 1911

Mr. Speer.

11-17-11.

Mr. Robert E. Speer,

Mr. J. E. Hazeltine,

Supt. North Warren S. S.,

North Warren, Penna.

North Warren, Pa.--[In our village are a dozen young men eighteen to twenty-five years of age who have banded together and built a very modest Club house--a shanty where by resolution there is to be no gambling, drinking, or swearing. These same boys grew up in our Sunday School but got too big to attend regularly in spite of efforts to hold them by organized class methods.

I propose to approach them with a proposition or plan for Bible study in their Club House every Sunday at a suitable hour under the leadership of a man they like--an elder in our (Presbyterian) church. It must be a man's study and not a discussion of platitudes.

Will you kindly suggest a line of work that would interest and help these young men who are of good habits, a few of them church members, and all now subject to the questionable influence too often in the atmosphere of a "shanty."]

Sincerely yours, J. E. H.

Arthur Nims, 11-27-11.

Care Carson Pirie Scott & Co.

300 West Adams Street,

Chicago, Illinois.

Chicago.--The writer is a teacher of a boy's class. Have read your article in the Sunday School Times for many years and am now reading your book "Remember Jesus Christ," and highly esteem your love and knowledge of the Master's work.

[In our School there are two classes of boys about the same age (16 years). The other teacher has planned a boy's club, to include his class and mine, on the "secret" order similar to the Masonic Lodge. A "Greek" name such as is used in college and high school fraternities will be used.

The object is to provide a social and educational center to help and hold the boys for Christ and the Sunday-school. Would any harm result to the boys or ^{the} cause of Christ by adopting the "secret" idea and the "Greek" name?]

A. N.

K. S. Benedict, 11-15-11.

1337 Clinton Avenue,

New York City.

New York City.--[Will you kindly tell me why we should pray to the Lord to lead us not into temptation? I don't think the Lord leads any one into temptation, and that has puzzled me very much.]

K. S. B.

Mrs. E. C. Baughman, 11-30-11.

534 E. Elm Street,

Olney, Illinois.

Olney, Illinois.--I notice in The Sunday School Times that you are to be the head of a new department in that paper in which men, and mothers of sons grown

B

J

A

*Sp. letter now 3rd n
Owed. He was not happy for*

or growing are invited to counsel with you as to their life problems. Now I have a son 26 years old. He was converted at a Methodist altar at fourteen years, and it was a genuine conversion for I was kneeling by his side with my arm around him and felt the thrill of new life in him as he joyfully exclaimed "Oh, he has taken me!" He went along in the ordinary way, attending preaching service, Sunday-school, and sometimes prayer meeting. I do not think he was growing very much in his Christian life, but he had no bad habits, did not swear, use tobacco, or cigarettes, play cards, be out of nights, or any of those things. When he was in his seventeenth year he became affected with tubercular trouble, and we had to take him out of school and to a different climate. He was not an apt scholar, and he was only in the eighth grade at the time. Of course he never has been able to attend school since, and has therefore been very much handicapped by the lack of an education, and also by the fact of his poor health, as perhaps you know how dreadfully afraid some people are of those persons who are afflicted with the White Plague. Consequently he would not go to Church nor any place hardly where he would come in contact with people, unless just those persons who he knew were not afraid of him. The result is he has lost his Christian experience. In fact, he has not claimed any Christian experience for as long as five or six years. His health is better now, but he is away from home way down in the mountains in Texas at Fort Davis, and he has been away from home for nine years now. I was with him for four years, and took care of him until he was in better health, and ^{got} older and more capable of taking care of himself. But I could not stay with him always as I had a home and family to take care of, and I am now an old woman about seventy-two years old. Now can you estimate the effect of these conditions on a boy taken from school at sixteen years, assailed by an incurable loathsome disease, separated from his home and friends and compelled by his disease to remain away from his childhood home and turned out to western ideas along many lines? Now these are some of the things my boy has had to contend with. No doubt he has thought his life a very hard one, and has been more or less embittered, and greatly discouraged, and has backslidden entirely although I am sure that he believes in God, and Christianity, and he has not taken up bad habits such as drinking, gambling, or debauching himself along any lines that young men usually do, although he does swear. I know that you have written a number of books that would seem to be helpful to young men (I have not read them). Could you recommend any one of them to help him, or do you know of other books that would be better, or what would you recommend to get my boy saved? He is separated from me a thousand miles or more, and I cannot go to him very well, and if I could, I could not get him saved. I thought perhaps some book might arrest his thought, and turn him back to God. Please do not allow this letter to appear in The Sunday School Times. I will enclose an addressed envelope in this letter, and won't you please just write me what you think, and what you would recommend?

E. C. B.

P. S. Please excuse this long letter. I thought perhaps you could help me better if you knew some of the circumstances.

December 16th, 1911.

Mrs. E. C. Baughman,
531 East Elm Street,
Olney, Ill.

Dear Mrs. Baughman:

I have read with the deepest interest and sympathy your letter of November 30th with regard to your son. I think the best thing that could be done would be to find some true Christian man in the community where he is now living, who would be his friend and would help him to find Christ. I shall see if I can learn of anyone in Fort Davis who might be able to help him.

Meanwhile, I hardly know what books to suggest as likely to be of help to him. You ask for some one of my books, and I am venturing to send you, herewith, a copy of one of them which I shall be glad if you will send on to him.

If he is a thoughtful young man who wants to reason about the truth of Christianity, I think the book by Burton called "The Truth of Christianity," published by Wells, Gardner, Darton and Company, 3 Paternoster Buildings, E.C. London, would interest him. I think this book can be gotten from the Young, Churchman Company, Milwaukee, Wis.

After he has read one or both of these books, if you could let me know again what his attitude of mind is, I might be able to suggest something else.

Very faithfully yours,

Enclosure.

December 16th, 1911.

Mr. K.S. Benedict,

1337ⁿClinton Avenue,

New York City.

Dear Sir:

The "Sunday School Times" has forwarded to me your question;

Will you kindly tell me why we should pray to the Lord to lead us not into temptation? I don't think the Lord leads anyone into temptation, and that has puzzled me very much.

All our thought about temptation must be in accord with the two plain statements of the New Testament, - in James I;13, and I Cor.10-13.

The petition in our Lord's prayer means "suffer us not to be led into temptation." God will try our strength for the work that has to be done, but God will not tempt us with evil.

I am venturing to send you, herewith, a little pamphlet entitled "How to Deal with Temptation," which may be of service to you.

Very faithfully yours,

Enclosed.

COPY.

December 16th, 1911.

Mr. A. J. Hague,
106 N. 9th Street,
Newark, N. J.

My dear Mr. Hague,

Your interesting note of October 21st was duly forwarded to me by the "Sunday School Times." In view of the fact that you did not wish your letter quoted in the paper, I have stated your question in general form in answer to it, as follows:

Q. Would it be consistent for a Christian organization to get money for its work by doing business for it and giving it the profits of the business?

Ans. The Sunday School Times has repeatedly in its editorials and notes on open letters stated why it is unchristian to raise money for Christian work by fairs and raffles and all devices which dispense with Scriptural giving and substitute instead radically false principles for those which should support Christ's work. And it is unwise for a Church or other Christian organization as such to go into business to earn money by business for its work. But it is both legitimate and necessary for the members of such organizations to give to them a share of their earnings. That is the true way to support them. And the true way for a man to regard his business is as a work for God whose income is to be applied as a trust by the man to his own support as one of God's workmen, and to the support of the Church and its activities. But it is not wise for men to set up some side business and advertise or promote it as religious business, or to seek to sell for the Church's benefit what people would buy on its merits or for their own sake. If men have not enough which they can give to pay for what must be done, and can earn more by special effort or activity, well and good, but let such special effort stand on its own bottom, with no use of the religious end in view to promote it. Let its profits be legitimately earned as profits, and then be quietly applied without advertising the purpose for which they were earned.

I might say in addition that I have known of cases where religion was a little discredited by being used as an advertising device, or where business was pressed because of the gain that was to accrue from it to religion in ways that, while they may have helped the cause of religion slightly financially, did not help it in other ways, and it seems to me that it is better to work on the principle which I have suggested above.

Of course there are cases where children, for example, undertake to do work to raise money, and one has to make allowances for their efforts as the efforts of children, but I think these rest on a somewhat different basis from our adult activities.

Very faithfully yours,

Dictated Dec. 13.